

# Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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CYRUS P. GROSVENOR, Editor.

## THE CHRISTIAN REFLECTOR

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### Missions.

From the Baptist Missionary Magazine.

EXTRACTS FROM A LETTER OF MR. BRONSON, DATED  
JAIPUR, JAN. 1st, 1841.

Review of the year's labor—State of the mission.  
Another year has rolled around, and it be-  
comes my duty to lay before you what we have  
attempted to do the past year, as well as our  
prospects for the year to come.

It has been our pleasure as a family to be  
more actively employed in missionary work  
during the year that is past than at any former  
period of our lives. The experiment of living  
upon the Naga hills with a family, and that too  
during the rainy season, has been fairly tried;  
and I can truly say, that until sickness entered  
our abode, we were never so truly happy in this  
heavenly land. During the greater part of the  
eight months that we were on the hills, our little  
school was continued. A number of young  
men of good standing can now read their own  
language, and the romanized Asamese; and can  
repeat the Naga catechism: several other  
smaller lads can only read easy sentences in  
Naga. The larger boys can write tolerably  
well also. Mrs. Bronson has devoted almost  
her whole time to the school, which, with her  
domestic affairs, has required no small amount  
of labor. The first two weeks of our departed  
sister's missionary life was spent in the school,  
—with inexpressible joy to all. Boliram, our  
valuable teacher, has been very faithful and useful.  
We daily instruct him also, and hope he may  
yet not only prove useful as a teacher of lan-  
guage, but of the blessed gospel also. Bhug-  
hand, the interpreter, has also aided in teaching  
the smaller boys. The Nagas are a people of  
such a character, that what they do, they do  
with their might; and when they come to read,  
all wish to read at once—and not wait one for  
another; so that it has been a very useful means  
to employ these assistants. Since we came  
down I sent Boliram up to see if they were daily  
reading or had forgotten what they had learned.  
He brought back a very favorable account of  
their reading together evenings. We should  
have been able to accomplish much more if it  
had not pleased God to afflict us so severely with  
sickness.

Of our little daughter Mary's severe illness,  
and of sister Rhoda's illness and death, I in-  
formed you in my former letters. To administer  
to the sick, often required our time, so that  
many days the assistants were obliged to con-  
duct the school alone. At last my own case be-  
came alarming. Having had returns of fever  
for three months, I not only became disqualified  
for all my duties, but found myself growing  
rapidly weaker and weaker, notwithstanding I  
was using those very means which had before  
always been blessed to my restoration. Having  
continued in suspense, hoping in vain for a re-  
turn of health, for three months, and finding  
that were I to wait longer, there was no certainty  
that any one would come and carry on the  
work we had begun, I felt that it was not my  
duty to incur the expense of living there, while  
we were able to do comparatively nothing for the  
people; and especially while our lives might be  
jeopardized for want of a suitable change of air  
and diet. We therefore came down, as the event  
proved, to administer to the wants of our dear  
sister during her last illness, and to find for her  
a burying place, less desert and cheerless than  
the Naga hills.

The Naga language—Translation—prospects  
of the station.

In looking back upon the time we spent there,  
I desire to be thankful for the frequent opportu-  
nities we had of explaining the truths of the  
Gospel to these poor people, and for the confidence  
and affection manifested towards us. I have  
also had considerable time for studying the lan-  
guage, which I find to be rather more difficult  
and complex than I at first anticipated. I have  
gone several times over with the "History of the  
Creation," and of the Flood." These can now  
be preserved in manuscript; and if we are  
able to have any more help to carry on the Naga  
mission, they can be afterwards printed. I have  
made a beginning also of Matthew's gospel, but  
found it very difficult to proceed for want of a  
suitable teacher. As yet I am obliged to explain  
and get all Naga terms and phrases through the  
Asamese. Mrs. Bronson has just revised Wor-  
cester's Primer in Naga, and it is through the  
press.

In regard to our prospects for the coming  
year, I know not what to say. I never com-  
menced a year under so discouraging circum-  
stances before. Sickness has driven us from the  
field. Sickness and death obliged us to  
postpone our intended journey for the restoration  
of health. Our fond hopes of having fellow-lab-  
orers are blasted, and feelings now prevent  
me from traveling and laboring as I desire.  
Expecting to have assistance, new plans have  
been devised, and some of them have been com-  
menced; but expenses have been incurred, and  
the hopes of good people in this country raised,  
which, so far as I can now see, must be disap-  
pointed. It pains me deeply to see things pro-  
gressing so tardily, chiefly for want of two or  
three active and devoted missionary brethren.

I am trying to improve my health, but am  
sorry to say that it is poor at the best, and a  
little exposure, or over exertion, brings on my  
feverish symptoms. Still my hope is, that I shall  
yet have strength to toil in this long neglected

portion of our Lord's vineyard. To this cause  
I desire to devote my days.

EXTRACTS FROM A LETTER OF MR. CUTLER, DATED  
JAIPUR, APRIL 27, 1841.

New station at Rangpur—Printing depart-  
ment.

Br. Bronson returned from Rangpur about a  
fortnight since with improved health, and he is  
gaining strength every day. He was brought  
near the gates of death, and had he not left the  
day he did, for medical aid, I think he would  
never have recovered.

I have always felt particularly interested in  
the Nagas, but I must confess I think it appears  
a less inviting field than the Asamese just now.  
I think they may be quite as numerous as the  
Singphos, but I fear the dialects are much more  
numerous. I should very much regret to see  
the Naga mission relinquished, but it does seem  
important to occupy the vast field below us,  
even if operations among the Nagas are suspend-  
ed for a year or two. As Br. Bronson had left  
the hills, and did not feel able to return at pres-  
ent, you will perceive that his attention has been  
turned to the Asamese. Your letter to him  
leaving Br. Barker's designation to be decided  
upon by the brethren unitedly, has been received.  
Br. Barker, with the approbation of the mis-  
sion, selected Rangpur (Sibsagar) as a suitable  
point for a new station. I believe, however, he  
does not intend to remove thither till the close  
of the rains, as he thinks he will be able to make  
greater proficiency in the language by remaining  
with the missionaries here for a season. Rang-  
pur is an old station, and has but recently been  
reoccupied by the English. It is a day's journey  
this side of Jorhat, and is improving very  
fast. It is the head quarters of the Asam Light  
Infantry, and the magistrate of the district re-  
sides there. The station also has an excellent  
surgeon.

I am now casting the type for printing the  
"History of Creation and the Flood" in Shyan,  
and shall be able to commence setting up the  
types this week. The gospel of Matthew, in  
Bengali character, is in progress. The 18th  
chapter is now in type. I am this day printing  
an excellent tract, entitled the "The Refugee,"  
in Asamese. It will make about twenty-eight  
pages. It was revised by Br. Brown, having  
been previously published by the Serampore  
missionaries. The Sermon on the Mount, in  
Asamese, has just been printed—1000 copies.  
Mrs. Brown is preparing a work on Geography,  
and Mrs. Cutler is translating a Scripture His-  
tory in Asamese. As a mission, we are enjoy-  
ing better health than we have been for a long  
time.

The Miris, a people resembling the Karens—  
Kind hospitality at Rangpur.

I believe I mentioned lately that in my trip  
down the river to Jorhat, I had some very in-  
teresting conversations with many groups of peo-  
ple, particularly with some Miris, with whom I  
stopped at three or four different places. They  
resemble the Karens more than any people I  
have seen in the Brahmaputra valley. Their  
dress is precisely like the Karens, both males  
and females. They live in small villages in  
high raised houses like the Karens, but never  
stop more than a year or two in a place. If I  
should meet one of them in Burmah, I should  
take him instantly for a Karen. For the last two  
years, my heart has gone out more for these peo-  
ple than any I have seen in Asam. They are  
scattered along the banks of the river from Bis-  
nath up to Sadiya, and some distance up the  
Dihing. They speak the language of the Abors,  
a numerous and powerful race inhabiting the  
high ranges of mountains on the north bank of  
the Brahmaputra, between Jorhat and Sadiya.  
I distributed, during that trip, about 600 tracts,  
but falling ill at Rangpur, or Sibsagar, I could  
not give away so many as I otherwise should  
have done.

While at Rangpur, I was introduced by our  
excellent friends, Capt. and Mrs. Hannay, to  
the adjutant of the regiment, Lieut. E. T. Dal-  
ton, a young gentleman from a noble family in  
Ireland, who kindly urged me to make his house  
my home while I was in the vicinity. On my  
being attacked with the fatal jungle fever, I re-  
ceived every possible kindness and attention  
from him as well as from Capt. Hannay and the  
excellent and skillful surgeon of the station.—  
Although a stranger, I was treated like a brother.  
Lieut. Dalton would sit by my couch the  
whole of the night, watching every motion and  
anticipating every want; and he constantly ex-  
erted himself to the utmost to make me com-  
fortable. Dr. Fernald was unwearied in his at-  
tentions, and to his skill and the kind attention  
I received, followed by the divine blessing, I  
owe my recovery.

The peculiar trials which have fallen to the  
lot of this mission, have been a source of deep  
and painful anxiety to the Board; and in this  
feeling, we doubt not, all who have been familiar  
with its progress, have sympathized. But we  
have reason to trust that fervent prayer has been  
heard on its behalf, and that God is about to  
visit it with the tokens of his divine favor. The  
health of the missionaries was, by the latest ac-  
counts, unusually good, and their prospects of suc-  
cessful labor, very encouraging.

FROM BALASORE, (ORISSA,) INDIA.

To the Secretary of the American Tract Society:  
My Dear Sir,—For some time past I have  
felt that I must give you some account of the in-  
creasing demand for religious tracts in the zillah  
of Balasore. According to the last census this  
zillah contained half a million. This, with the  
countries of several rajahs on the west, contain-  
ing more than as many more, forms the field of  
our mission.

We have explored a good part of this field,  
every where distributing tracts, and more than  
once they have led poor heathens to apply to us  
for a more perfect knowledge of the way of life  
through a crucified Redeemer. All except the  
very refuse of the people are readers, and are all  
anxious to obtain our books. From the ques-  
tions and objections we hear, we have good reason  
to believe that the books are generally read  
and understood. Forty or fifty miles from our  
station, we not unfrequently hear persons repeat  
whole pages from the tracts that have fallen in-  
to their hands.

Diligent Narrative of the Hindoo Akuna.

One circumstance I will mention, which will  
not fail to cheer the hearts of all engaged in this  
glorious cause. A few months ago I went with  
two native preachers to the mountains, about  
ten miles west of this. While my tent was pitched  
at a village called Katapal, one of the native  
preachers fell in with a man who told him that  
he had for many years been seeking salvation  
without success. That a year ago he had re-  
ceived a paper tract, in which very strange  
things were written of God, and Jesus Christ his  
Son. That he had just been listening to our  
preaching in the village, and had perceived that  
we taught the same that was contained in that  
tract. He then requested the native preacher to  
invite me to come in the evening, and expound  
the holy book, and pray in his house.

When I first heard this request I was quite at  
a loss to know "what the vision could mean." To  
be invited to enter the house of a Hindoo, es-  
pecially for such a purpose, appeared like a new  
thing under the sun. But seeing the man he  
had sent to conduct me with the two native  
preachers, I went on "nothing doubting." As  
soon as we entered the door he fell down at my  
feet, but was raised, receiving the same reproof  
Peter gave to Cornelius. In a neat little cottage  
were seated his aged mother, three brothers, and  
two of their wives. In one end of this apart-  
ment was a folded blanket, designed for a seat,  
and a lamp for my accommodation, on each side  
of which were mats for the native preachers.—  
As soon as we had become seated, Akuna, (for  
that was the man's name who called me,) said,  
Now we have all met for the purpose of hearing  
you declare the word of God, and of praying to  
the Most High.

You can judge how much I was reminded of  
Cornelius, and I should have been sure that this  
man was endeavoring to imitate him, had he  
been acquainted with the New Testament; but  
we obtained clear evidence that that sacred vol-  
ume had never saluted his eyes. I can not here  
give a full account of our remarks and prayers;  
 suffice it to say that we pointed him and all his  
house to "the Lamb of God who taketh away the  
sin of the world," during which I listened  
with profound attention.

When I returned to Balasore, Akuna, and  
a brother-in-law of his accompanied me, and spent  
several days at my boarding house, attended with  
apparent delight upon all the means of grace. He  
has since met with much opposition from his vil-  
lage people; but I trust, in the end, he will have  
strength to burst through all opposition, and find  
that Savior who has died for sinners.

Grant requested for Balasore.

Heretofore, we have obtained all our tracts  
and gospels from Cuttack through the kindness  
of the English General Baptist missionaries; but  
we find this in many respects inconvenient; and  
we cannot expect them to supply our parts of  
Orissa, as their own field is so large. But one  
of these men is engaged in printing, who takes  
charge of the press, and makes all translations;  
and we must justly ask, what can he do for so  
many?

We have lately had encouragement from our  
society that we should have a printing press.—  
This will indeed be highly important for our  
mission, and what we shall then need will be  
means to put it in operation. We earnestly  
hope your society will remember the poor heath-  
en in our vicinity.

Yours, sincerely,

E. NOYES,  
Missionary of F. W. Bap. Board.  
BALASORE, July 9, 1840.

### Religious Miscellany.

The Heir of Jeroboam.

BY THE AUTHOR OF "THE RIVAL CROSSES," &c.  
And all Israel shall mourn for him and bury  
him, for he only of Jeroboam shall come to the  
grave, because in him is found some good thing  
towards the Lord God of Israel.

I Kings xiv. 13.

The Ten Tribes of Israel have revolted from  
their king, and chosen them a new ruler, yet it  
did not necessarily follow, that they should  
choose a new God; nevertheless, they did so,—  
and, in blind obedience to the artful policy of  
the leader they had set over them, bowed down  
to the calves of Bethel and of Dan, instead of  
worshipping Jehovah in spirit and in truth.

The fifteenth day of the eighth month had  
been appointed a high festival for misguided Is-  
rael. It was the time destined by the proud son  
of Nebat for the consecration of the new Tem-  
ple, devoted by him to the abomination of Egypt  
—to the worship of the calf and the ox.

There was one absent from this ceremony,  
who ought to have had, above all the matrons  
and virgins of Israel, a distinguished place at a  
solemnity where her husband first fully exer-  
cised his regal functions as king of Israel. Mat-  
terial love had caused the queen, the wife of Je-  
roboam, to forego the regal circle that she had nev-  
er worn,—to lay aside her shining robes, and  
in the guise of a poor wayfarer woman, take  
the dangerous and fatiguing journey on foot  
into the kingdom of the increased Rehoboam, in  
order to inquire of the Prophet of Shiloh, wheth-  
er her son, who had lately been smitten with a  
grievous sickness, should be restored to her.

The day devoted to the idolatrous consecra-  
tion was fast drawing to a close; the sun was  
already verging towards Mount Gerizim. Al-  
though a day set apart for heathen rites, and  
those unholy festivities, the allurements of which  
were the real cause why the descendants of Ab-  
raham so often forsook the pure worship of the  
Most High God, and which were wont to be con-  
tinued far into the night; yet there was no sound  
abroad that evening, of riot or revelry; no noisy  
shouts; no unhallowed dances; no timbrels beat-  
ing in honor of Ashtaroth, queen of approaching  
night. A solemn silence dwelt in the streets of  
the new built city of Samaria;—those streets  
which in the morning had echoed to the hasty  
footsteps and joyous cries of the assembled thou-  
sands, were now sad, solitary, and deserted; for  
every man, terrified by the manifestation of the  
power of the Almighty, had fled in the morning  
from the celebration of the idolatrous rites, and  
sat trembling with fear in his own home, expect-  
ing momentarily the same punishment that had  
befallen Korah and Abiram of old.

A prophet, armed with the power of the Great  
Jehovah, had appeared before the idolatrous as-  
ssembly; he had smitten the king and priest of  
rebellious Israel before the eyes of his people,  
when at the acme of his pride and impiety; he  
denounced woes against the Ten Tribes, and  
their newly-chosen sovereign, had rent their al-  
tar, and scattered the ashes of their sacrifice to  
the wind.

Thus had passed the morning of the first day  
on which the kingdom of Israel had turned from  
the worship of Jehovah; and before night had  
closed on that eventful day, the Lord their God  
again showed forth his omnipotence.

He—the false shepherd, the guilty one who  
had caused erring Israel to go astray,—now sat  
in the gorgeous palace which he had lately built,  
tossed by a tumult of contending passions. He  
sat by the sick couch of his sleeping son; one  
moment softened by all the tender feelings of a  
father's love, and the next agitated by pride,  
rage, and shame. Now he bent over the pillow  
of his beloved Abijah, watching with intense ag-  
ony the death-dews that gathered, in sickly drops,  
on the high and pallid forehead of the boy,—  
then, ever and anon, his thoughts returned to  
the humiliating events of the morning; and he  
grasped and shook his javelin, that laid beside  
him, as if he would indeed ascertain whether  
his right hand, which had that day been so sud-  
denly withered and restored again by the om-  
nipotent word of Jehovah, had lost sight of its  
mighty strength. Remorse, remembrance of the  
mercy so lately vouchsafed to him on a slight ex-  
pression of penitence, nearly bowed his soul  
prostrate before the Almighty Lord, upon whose  
name he could not refrain from believing in the  
secret recesses of his heart. At that moment he  
cast his eyes through the lattice, and beheld the  
glorious beams of declining day reflected from  
many a rising tower and half-finished pinnacle,  
those magnificent monuments of his newly estab-  
lished reign; the ornaments of the metropolis  
which he had built as the seat of his empire; and  
pride again resumed its sway over his mind.

So, distrustful the prophecy, the truth of  
which even his present state of greatness so  
wonderfully proved, and giving himself up to the  
reasonings of worldly policy, falsely called wis-  
dom, he subdued his better spirit by these argu-  
ments.

"Israel," said he, "will return at the same  
time to Jehovah and King Rehoboam, if I suffer  
them to go up to Jerusalem, that they may wor-  
ship the Most High in the temple; and I shall  
lose people, crown, and empire at once."

Then, like Pharaoh of old, he hardened his  
heart within him and bowed in spirit before am-  
bition, the real Baal, to whom he offered idola-  
try, utterly forgetting the words of promise;  
which accompanied his solemn anointing as  
king of Israel.

"And it shall be, if thou wilt hearken unto  
all that I command thee, and wilt walk in my  
ways and do that is right in my sight, to keep  
my statutes and my commandments, as David  
my servant did that I will be with thee, and build  
thee a sure house, as I built for David, and will  
give Israel unto thee."

Holy writ scarcely affords an instance in  
which good and evil were so plainly offered to  
the choice of man, as in this declaration of the  
Almighty to Jeroboam. Blessed with a good  
and virtuous son, there appeared every proba-  
bility of the promise being fulfilled to the very let-  
ter; and if Jeroboam had taken the good, and  
rejected the evil, a long and glorious line of  
kings would have succeeded him. But he fol-  
lowed (as many a prince has done since) the  
path of crookedness and worldly craft, and  
made religion a trick of state. What were the  
first indications of the wrath of his offended God,  
Abijah, his virtuous heir, the Almighty took  
from the guilty father to himself; and thus with-  
drew from Jeroboam that blessing, which was to  
have been the crowning reward of a life of obe-  
dience, the hope of a good and prosperous posterity.

Let no one say that a blind and unavoidable  
destiny hurries man into their commission of  
evil: if any are so inclined to think, let them  
read the history of Jeroboam attentively.

A convulsive start, a murmur of the lips, and  
a faint striving with the hands—as if under the  
influence of a dreadful dream,—drew the atten-  
tion of the king of Israel to his sick child.—  
Darker shades came over that beautiful and ex-  
pansive brow, and the distracted parent hastily  
snatched Abijah to his bosom, wakening the  
boy from his unquiet slumbers, lest he should  
expire in his sleep without once more letting  
Jeroboam hear the sound of his voice, and de-  
part without bidding him farewell, ere he went  
down to the grave and was no more seen.

Abijah unclosed his eyes, and gazed on the  
setting sun long and mournfully; then, to the  
anxious solicitude of his father, as to what he  
could do to contribute to his ease and comfort,  
he replied, "Open the lattice that looks to the  
south, my beloved father, and turn my face to  
Jerusalem; although an exile from the courts of  
the Lord, yet Abijah would die looking towards  
his holy temple."

The father complied with his wish and then  
replied, tremblingly under the influence of a  
wakened conscience, "Speak not of death, my  
child, my heir, my best loved one! Think of  
thy tender mother, and bear up thy spirit till her  
return; she will bring aid from the prophet of  
Shiloh, that all knowing seer, who first bailed  
me king of Israel."

"Which he did in the fulness of power of that  
Jehovah whom we have this day outraged. My  
father,—think not I mean to wound your heart,  
or that I feel not the devoted affection of my moth-  
er! Dearly do I love you both. Though ye  
have forsaken your God, ye have not forsaken  
your child; and it is hard to part from you both  
for ever—for ever—for ever!"

"Wherefore dost thou reiterate that mournful  
word 'for ever' thus sadly on my ear?" asked  
Jeroboam, half angry, yet weeping.

"Because I go where the idolater and demon  
worshiper can never come: therefore do I gain-  
say, that when death parts us, we part for  
ever. Alas, alas! even in this world does the  
punishment of rebellion against the Most High  
commence; and I, wretch that I am, share in  
its anguish. I shall not breathe my last on the  
bosom of my tender mother, nor have the satis-  
faction of bidding her a last long farewell!"

"Say not so, Abijah," returned the king;

"her parting words were, that she would return  
ere the sun sank behind Gerizim, and lo! he is  
now partly eclipsed by the peak of the hill. She  
must be near at hand."

"She does indeed draw near, but Abijah will  
not behold her face. I shall, it is true, hear the  
sound of her footsteps on the threshold; I shall  
stretch out my arms towards her, but they will  
not reach her. Oh, my mother, my mother!  
why did not thy heart yearn towards thy God as  
it does towards thy son?"

"These are wild and wandering words my  
son."

"Hearken, my father. I speak not from my-  
self; there is a spirit and a power within me,  
that lifts me up and gives me strength to contend  
with the approach of death, in order that thou  
mightest receive the last warning vouchsafed to  
thee by the Eternal Jehovah. I have slumbered  
through the day; but the spirit of prophecy de-  
scended on me as I slept, and in spirit was I  
led forth from the body, and I followed the steps  
of my mother on her weary way. I saw her  
pause, and clasp her hands, in agony of soul, as  
she stood before the door of the prophet of Shil-  
oh; and when she entered the dwelling, she  
saw that man of God, who anointed thee King  
of Israel in a happier day, and was the bearer of  
glad tidings to thee, if thou wouldst have heeded  
them. His eyes are now sightless and rayless;  
the darkness of age has fallen upon them. The  
queen of Israel presented herself before his  
household as a lowly peasant, yet did the blind  
old prophet hail her with these awful words:  
'Come in thou wife of Jeroboam, for I am sent  
unto thee with heavy tidings.' And I say unto  
thee, my father, that wool I denounce by  
him against thy whole house. I am taken from  
the evil to come. I have found favor in the  
eyes of the Lord, because I have served him  
and loved him with my whole heart, from my  
youth upward, is graciously pleased to with-  
draw me to himself, from the desolation that  
hangs over my idolatrous house. Listen to what  
the blind old prophet says to my mother: 'Arise  
thou, therefore; get thee to thy house; but when  
thy feet cross the threshold, Abijah shall surely  
die!' Ah, my mother! how often this noon,  
when thou turnedst thy face homewards, didst  
thou hurry on with wild haste, frantic at the  
thought of my danger! Then again didst thou  
tarry with lingering steps, dreading to approach  
that fatal threshold, knowing that thou dost  
bring my doom. Now does thy impatience of  
suspense, and the strong desire of maternal love  
to behold me once again, prevail over fear. I  
hear thy well known steps fast approaching thy  
home. Thy foot is now on the threshold. I  
hold out my arms to thee in vain,—they will never  
reach thee! My eyes grow dim,—thou com-  
est,—I die!"

### Am I a Christian?

To all men this is a question of unspeakable  
interest: The questions which relate to a man's  
temporal condition, and the solution to which is  
so anxiously and generally considered, can bear  
to this, no comparison of value. The lapse of  
a few years diminishes the importance of tem-  
poral objects which once occupied a large  
share of attention; and as the grave is opened  
to receive the mortal remains of an individual,  
it matters little whether or not he was favored  
by fortune, and stood prominently before the  
world for his wealth and honors. But, *is he a  
Christian?* is a question which increases in in-  
terest, the nearer we approach the eternal world;  
and as we commit the unconscious corpse to the  
tomb, the reply *he was a Christian*, throws a  
sacred light over the very gloom of the grave.

Am I a Christian? If I am, I will evidence it  
by unquestionable signs, for as the man of the  
world is distinguished by his temper and conduct,  
so will the Christian be known by his. One  
test is set forth in the word of God to which we  
must subject ourselves if we would arrive at a  
positive certainty on this point; and it is this,  
"if any man have not the spirit of Christ he is  
none of his." Now it would seem to be a mat-  
ter of no great difficulty to ascertain if our  
ruling spirit bears any similarity to that which  
actuated the Savior. Thus we might ascertain  
the likeness or unlikeness by instituting a com-  
parison between some leading traits of charac-  
ter. Jesus Christ was certainly not worldly  
minded; and if we are worldly minded, we are  
none of his. He was, as his whole history  
proves, not a lover of money; and if we love  
money, we are none of his. He was meek and  
forgiving; and if we are revengeful, we are  
none of his. He was of a devotional spirit; and  
if we resign prayer before God, we are none  
of his. He was intent on doing his Father's  
will; and if we are rebellious and disobedient,  
we are none of his. He was immeasurably pure  
in heart; and if we foster any unhallowed im-  
agination or desire, we are none of his. His  
whole life evinced his earliest desire for the  
salvation of men; and we are surely none of  
his, if we feel uninterested in the diffusion of  
the life-giving gospel. In this way we may pro-  
ceed to try ourselves in a great variety of par-  
ticulars, in each one of which we may obtain an  
insight into our true character, and be enabled  
to judge whether we have the spirit of Christ.

Although we cannot possibly be as perfect as  
Christ, yet we must bear a resemblance to him,  
or we are none of his.

Thus it appears that to be a Christian, does  
not simply mean to bear the Christian name or  
profession; nor does it mean merely the adop-  
tion of certain formularies of faith and zeal in  
defending truth against error; nor does it mean  
to be moral in our conduct, in the world's ac-  
ception of the term; but it means such a faith  
in Christ as will lead us to imitate him in all  
the unimpeachable traits of his character—to be im-  
bued with his spirit—to be like him. As is the  
Master, so must be the disciple.—Presbyter-  
ian.

From the Mother's Monthly Journal.

### A Child's Reproof.

Mrs. ALLEN—I am a constant reader of your  
Journal, and as I am no flatterer, will only say  
that I most heartily wish it extensive circula-  
tion and success. As you have frequently invited  
me to aid you in your arduous undertaking, by  
furnishing matter for your pages, which might  
be useful at least as hints, I have taken up my  
pen; and I commit the production of it to your  
disposal, if that should be only to use it in light-  
ing a lamp.

My object in writing is, to impress on the  
minds of mothers their duty to guard their chil-  
dren against particular sins, and I would specifi-  
cally that of profane swearing. I once heard a  
woman reprove her son, a boy eight or ten years  
of age, by saying, "Now, James, I would not  
swear any more—it is not genteel.—Mr. C.,  
Capt. W., the Doctor and the Minister don't  
swear." "But father swears—I have heard  
him." "Well, he says he is not going to swear  
any more; it is not polite. You never will be a  
gentleman if you swear."

Let me now introduce little Harriet. She,  
with her mother, Mrs. C., visited her aunt in the  
vicinity of Boston. Mr. H., her uncle to whom  
the visit was made, was called from home on  
business, and engaged Mr. O. to attend to the  
business of his office during his absence. Mr.  
O. was an intelligent, respectable, well-bred  
gentleman, except that he had the odious habit  
of profane swearing, into which he had fallen in  
early youth. At his first interview with little  
Harriet, who was then in her sixth year, he re-  
garded her with peculiar interest. Indeed, she  
was lovely beyond description, and her fine blue  
eyes sparkled with rare intelligence. One day,  
as she ran through the passage, to go into the  
garden, she met Mr. O. just as he had uttered an  
oath to some one who passed him. She paused  
a moment, stepped up to him, and said, "did  
you know, Sir, that you spoke a wicked word?"  
"No, I did not notice that I did." "You did,  
Sir; I heard you, and God heard you; and I  
am afraid that he will punish you. Mother says  
that is what the third commandment is about.—  
I am so sorry to hear you say such wicked  
words." "Well it is very wicked," replied he,  
"and you shall never hear me swear again!"  
"Wont you ever? O, I am so glad," said little  
Harriet.

He took her up in his arms, pressed her to  
his heart, kissed her cheek, and told her to run  
in the garden and gather flowers; then walked  
into the parlor, and in a somewhat agitated and  
very impressive manner, said to Mrs. H., "that  
niece of yours is a little angel; she has in the  
sweetest manner administered to me a reproof  
which I can never forget. She must have, I  
think, an extraordinary mother." "Hush,"  
said Mrs. H., "she is present." "I did not  
observe her. You certainly are nourishing a  
choice plant for the paradise above. She made  
me see profanity as I never saw it before—a great  
sin against a holy God. I am determined to re-  
nounce it entirely."

In the course of the day, Mr. O. related the  
whole affair at his boarding-house, and repeated  
his determination of amendment, urging his  
companions to the same. Thence he went into  
the store of a pious merchant in whose presence  
he had indulged his profane tongue. To him  
he related what had passed between him and  
Harriet, and expressed his resolution of amend-  
ment. The pious merchant was so much inter-  
ested in the story, that he the next day called on  
Mrs. H., and desired to see her niece. Harriet  
was present, and was told that Mr. W. who loved  
good children, wished to converse with her. He  
placed her upon his knee, and after some  
chit-chat, invited her to go home with him and  
see his parrot. With her mother's consent she  
went. After showing her the parrot, he took  
her behind the counter, and told her to select  
some article she would like, as he wished to make  
her a present. She discovered some books and  
selected one, saying that was just what she wan-  
ted, for where she lived, she could not get many  
books. "Is that all you wish for, my dear?"  
"If you please, Sir, I should like one for my  
brother; he is



They that fear God least, have the greatest reason to fear him.  
The more we shall fear God the less we shall fear men.  
If God's earthly presence is so good, what is his heavenly presence?

The presence of God's glory is in heaven, the presence of his power on earth, the presence of his justice in hell, and the presence of his grace with his people. If he deny us his powerful presence, we fall into nothing; if he deny us his gracious presence, we fall into sin; if he deny us his merciful presence, we fall into hell.  
Our love to God is the reflection of his love to us. John iv. 19. We love him because he first loved us.

#### Of Christ.

Christ made himself like to us, that he might make us like to himself.  
Men had rather hear of Christ crucified for them, than be crucified for Christ.

Christ satisfied God to the uttermost, and therefore can save sinners to the uttermost.  
God will give us, nothing for our sakes, but he will deny us nothing for Christ's sake.

A believer's comfort in living is to live to Christ, and in dying, it is that he shall go to Christ.

Christ's Blood is the soul's Ransom.  
Christ's Spirit is the soul's Comforter.  
Christ's Word is the soul's Food.  
Christ's Supper is the soul's Feast.  
Christ's Day is the soul's Market Day.

A Christian may triumph in the death of Christ!  
"O death! where is thy sting? O grave! where is thy victory? O hell! where is thy terror? O world! where is thy malice? O sin! where is thy strength? O my soul, where are thine accusers?"

There is no honor like a relation to Christ; no riches like the graces of Christ; no learning like the knowledge of Christ; and no persons like the servants of Christ.

The love of Christ is stronger than death, sweeter than life, and better than wine.

#### Of Saints, or True Believers.

Heart-work is better than head-work; and it is a better temper to be fervent in charity than in disputes.

A child of God had rather a thousand times suffer for Christ, than Christ should suffer by him.  
When a child of God thinks he can go alone, he is nearest falling.

Believers! remember there may be true grace, where there is no comfort.

#### Of Sinners.

If we are graceless here, we shall be speechless hereafter.  
Hated is due to sin, compassion to the sinner. Do not think to begin to live when thou art ready to die.

Let not your hearts flatter you, nor the world comfort you, when God threatens you.

God tells you, if you repent, you shall find mercy; and will you not believe him? Because thou hast been a sinner, with those that make God a liar!

#### Of Sin.

God allows us any thing but sin.  
If sin be in the fashion, we must be out of it.  
If thou art not purified, thou art not pardoned.

Get this principle in your hearts, there is nothing got by sin nor lost by holiness.  
One that is sincere, hates sin in himself, and laments it in others.

Our hatred of sin must be irreconcilable; and our endeavors against it perpetual.  
Sin is a peevish burden and wound, but Christ is his cure and comfort.

#### Of Repentance.

Repentance begins in the humiliation of the heart, and in the reformation of the life.  
If we think amiss of Christ, we shall never believe; if we think well of sin, we shall never repent.

#### Of Faith.

The true tears of repentance flow from the eyes of faith.  
Though faith be necessary to our justification, good works are necessary to our salvation.

Keep good principles, and they will keep you.  
There is a difference between contending for the faith, and babbling for a fancy.

If the exercise of faith be the care of your souls, the end of your faith will be the salvation of your souls.

#### Of Humility.

God has called his children humble for sin, and proud for grace.  
If men did not know themselves more, they would be more humble.

They that are humble are content and thankful.  
If Christ humbled himself to honor our nature, we shall humble ourselves to honor his name.

None so high and glorious as Christ, yet none so meek and lowly.

#### Of Contentment.

Humility is the mother of contentment.  
They that deserve nothing, should be content with any thing.

We must commit our souls to God's keeping, and submit ourselves to God's disposing.

#### Of Pride.

A man may be poor in purse, yet proud in spirit.  
There may be pride in rags, in a solemn look and lowly carriage.

How canst thou be a judge of another's heart—that dost not know thy own?  
As the first step heavenward is humility, so the first step hellward is pride.

Thou that canst call nothing thine own but sin and shame, art thou proud?  
A worm, and proud? Emptyness, and proud? Perishing, and proud?

#### Of Various Subjects.

They that do nothing, are in the ready way to do that which is worse than nothing.  
If we hide our talents in the earth, we shall lose our treasure in heaven.

It matters not what a man loses, if he save his soul; but if he lose his soul, it matters not what he saves.  
We must hear the warnings of conscience, or we shall feel the woundings of conscience.

The notion of free-grace may make persons dissolute, but a sense of it restrains from sin.  
You that have found mercy, show mercy.

Temptations are instructions.  
If the world be our portion here, hell will be our portion hereafter.

Love the men of the world, but not the things of the world.  
The church cannot live without faith, and faith cannot live without the promises.

We have less power to stand than our first parents, but we have greater promises.  
Afflictions are of God's sending, but of sin's deserving. Sin is the poison, affliction the physic.

Fill up the void spaces of your time with meditation and prayer.  
Prayer doth consist in gifted expressions, and a volubility of speech; but in brokenness of heart.

He that lives without prayer, or prays without life, hath not the spirit of God.  
Prayer doth consist in the elegance of the phrase, but in the strength of the affection.

Prayer, if it be done, as a task, is no prayer.  
They who spend their days in faith and prayer, shall end their days in peace and comfort.

Our life is a passage to eternity; it ought to be a meditation of, and a preparation for eternity.  
The longest life is a lingering death.

Death, to a Christian, is putting off rags for robes.  
There is nothing terrible in death, but what our lives may have made so.

If heaven does not enter into us by way of holiness, we shall never enter into heaven by way of happiness.  
As heaven is kept for the saints of Christ, so they are kept for heaven by the Spirit.

The reason why so many fall into hell, is because so few think of it.

### Home Mission Department.

For the Christian Reflector.

#### Indiana.

AMERICAN BAPTIST HOME MISSION SOCIETY.

October 15th, 1841.

Our brethren in Indiana are actively engaged in promoting the cause of Christ. A great change appears to have taken place in the character of several Churches which were formerly opposed to missionary operations; and being favored with revivals of religion, those Churches are receiving large accessions of such members as evince great pleasure in laboring in the vineyard of the Lord.

Brother William Cox has been laboring at Fort Wayne one year. Early in the past season the Church at that place commenced the erection of a house of worship which has been progressing towards completion as rapidly as circumstances would admit. The attendance on his ministry is encouraging; the congregation has greatly become respectable in number; the Church has increased from 30 to 54 members; there is, also, a deeper tone of piety among the members—a higher sense of moral obligation, and more enlarged views of Christian effort than heretofore.

Brother C. has spent the Sabbath in Ellettsburg, and some parts of each week in the country, and his labors have been blessed for the good of souls. It is his opinion that there will be several Churches organized in the vicinity of Fort Wayne ere long.

During the year he has visited Auburn, the seat of justice for DeKalb county, where he preached the second sermon delivered by a Baptist in that place. A large congregation was in attendance, and a desire was manifested for a continuance of his labors. There are Baptists scattered throughout this region, but they are like sheep without a shepherd. There is a Baptist Church established near a preacher located in all this country.

In one of brother Cox's reports, he informs us that on both banks of the Ellettsburg river and extending on the south side of the Wabash, there is a most interesting section of the country; the inhabitants of which are very anxious for the preached gospel, but there is not a Baptist minister in all the region who devotes his whole time to the work of the ministry. He says: "the field is very inviting. All around me the Macedonian cry is heard."

Brother Cox assisted, last June, to organize a Church in Huntington, about twenty-five miles from Fort Wayne, where a pastor is very much needed, and whose labors would be appreciated.

Brother John Jones labors with three Churches in Hendricks county, one in the village of Belleville, one at Stillville, and the other in New Providence. The last two have been blessed with extensive revivals of religion, and they are all erecting commodious houses of worship. The Church at New Providence is the one concerning which we have made several reports heretofore. It appears to have come into existence and thus far progressed amidst bitter persecution. Its constituent members are about two years ago, numbered about 9. At present there are about 70. Brother Jones labors incessantly in all the country adjacent to these three Churches, but finds it impossible to supply the destitution that prevails, or to take advantage of the numerous openings for usefulness. He urges the appointment of other missionaries.

Numerous other cases might be mentioned to illustrate the extent of ministerial destitution in that State, and the self-denying, laborious efforts of the few ministers there to supply it, but these are sufficient.

We are obliged to add, with an aching heart, that no more can be sent at present by us. The state of our treasury will not admit of it, as is evident from the statements in the "Circular" of the Executive Committee published below to which particular attention is respectfully requested.

BENJ. M. HILL, Cor. Sec.

#### Circular.

OF THE AMERICAN BAPTIST HOME MISSION SOCIETY.

To Baptist Missionary Conventions, Associations, Churches and Individuals.

BELOVED IN THE LORD: The Executive Committee of the American Baptist Home Mission Society, impelled by a sense of duty, solicit your attention to their financial condition.

It is well known that the appropriate field of the Society is North America. In this field they have been laboring nearly ten years, during which period great good has arisen through their instrumentalities to the new settlements of the Mississippi Valley, the British provinces and to Texas. And new and strong auxiliaries also have been raised up to the Foreign Mission, Tract, Sunday School, Education and Bible Societies. More undoubtedly, would have been effected, had their pecuniary means been greater. But our treasury has always been scantily supplied.

There are now about 80 missionaries under appointment the greater number of whom occupy important stations; but there are many more important places, and some western States where we have not one missionary. The true interests of the Society demand that the appropriations should be equalized throughout the different sections of the field as far as their necessities require, and other circumstances admit, and this, the Committee are endeavoring to accomplish. But with their present resources this can only be done by discontinuing some appropriations already made, and applying them to portions of the field where few or none now exist; a measure which will be as humiliating to the Committee as it would prove disastrous to the Society and its beneficiaries. The operations of the Society should be greatly enlarged, and not contracted at all. But this cannot be done; nor can all the stations now occupied be much longer sustained unless there be more money supplied. This will be seen in the following facts: For two years past the receipts have been diminishing. At present the liabilities of the Society exceed their means at command more than \$8,000, and that amount is increasing daily because of the inadequate supplies, the pecuniary, and the constant drafts upon it for the payment of missionaries' salaries. During the month of August the receipts were but \$189.70, and the disbursements for that and the previous months exceeded the receipts \$2965. The appropriations have been made with caution and a firm reliance upon the ability and disposition of the denomination to supply the means to pay them. There are now several well recommended applications for aid by deserving churches, and places, which cannot be complied with, till the treasury is replenished.

For several years the important points in the field needing an asking our aid have been increasing. During all that period special appeals to the friends of Missions should have been made, but they have been withheld, because it was thought they might embarrass the operations of other bodies. This time has now arrived, however, when we must throw ourselves upon the liberality of our friends or prove recreant to our trust. We can no longer hear the cry for the Gospel proceeding from young and feeble churches scattered throughout the Western Valley, many of which are found in large villages and cities, without repeating their appeal of distress in our ears. We can no longer delay asking a special effort for Home Missions.

Brothers, Sisters, Friends, the claims upon us for aid, are loud and oft repeated. The prospects of usefulness before the Committee were never more supplied than at the present time. Our missionaries (as their published Reports show) were never more blessed. The land is before us; we should go up and possess it; but mighty obstacles in the way, must be overcome, and we need your help. Because of our numerous and increasing western population, unsupplied with the Gospel and unable to supply themselves; because of the impress of an deity, likely to be fixed upon that population without the counteracting influence of the Gospel; because of the increasing efforts of the Papal power to establish influence and dominion on our shores; because of the increasing demand upon the treasury of our Foreign Mission and other benevolent societies, and the necessity for new and extended sources of revenue to them; but especially because of the repeated and urgent cries of thousands of the bread of life in the new settlements of the west, we do appeal most earnestly to your Christian sympathies and liberality, to your philanthropy and patriotism, and to your sense of inexhaustible obligation to the Savior who has bought us and washed us in his blood; in hope that increased means for carrying forward the noble designs of this Society may be placed at our disposal without delay.

By order of the Committee,  
S. H. COLE, Chairman.  
BENJAMIN M. HILL, Cor. Sec.

### Miscellany.

From the Vermont Telegraph.

#### Vermont Baptist Anti-Slavery Convention.

At ten o'clock, A. M. the Convention was called to order by O. S. Murray.

Appointed Bro. John Ide, of Orwell, Moderator, and O. S. Murray, Clerk. Prayer by Bro. J. W. Sawyer, of Shaftsbury.

Voted, That the voters in this Convention consist of such as signed the Call published in the Telegraph, and such as were present at the Call; and that all our brethren and friends present be invited to participate in the discussions of this meeting.

Resolved, That a Committee of five be appointed to draft and report resolutions; and O. S. Murray, J. W. Sawyer, W. G. Johnson, A. Beecher, and W. H. French, were appointed that committee.

The committee on resolutions reported the following, with the recommendation that they be taken up in the order in which they stand:

Resolved, That slavery is sinful, under all possible circumstances.

Resolved, That where there are sins, there are also sinners.

Resolved, That to commit an enormous sin is to be an enormous sinner.

Resolved, That, inasmuch as slaveholding involves so far as human discernment can go, the highest crimes which it is possible for men to commit against their Maker or their fellows, it follows that those who commit these crimes are among the highest criminals before God and the universe.

Resolved, That whatever is sinful in those who are not reckoned as Christians, is more sinful in those who make pretensions to Christianity and holiness—inasmuch as a sin of this character is aggravated in proportion to the light enjoyed—and these, on their own showing, enjoy greater light than any others—and furthermore, inasmuch as these set themselves up and are followed as examples.

Resolved, That, slaveholding ministers and church members are sinners above all other slaveholders.

Resolved, That the church can not be the salt of the earth or the light of the world, while it is itself corrupted and darkened with this sin.

Resolved, That, from all these considerations and others, there rests a fearful responsibility on the church in relation to this sin, and the strongest obligation on all preachers of the Gospel, individually and collectively, to use efficient and unremitting exertions for its removal.

Resolved, That such legitimate results of slavery as theft, robbery, adultery, and murder, are those flagrant violations of the law of God and the rights of man, which the Bible everywhere condemns, and which, separate from slavery, every where exclude those who are guilty of them from the pale of the Christian church.

Resolved, That, consistency requires those who withhold Christian fellowship from such as are guilty of these sins, must not withhold it from such as support a system involving them all.

Resolved, That to do this, is to institute no new test—that the test is as old as Christianity, and identical with its moral and spiritual teachings and its most sacred practices.

Resolved, That it is not the province of the tests of Christian fellowship to undertake to reach the heart, otherwise than through the conduct, according to the rule of the Savior—Ye shall know them by their fruits;—and that to exclude from Christian fellowship for man-stealing, is judging the heart no more than to exclude from Christian fellowship for horse-stealing.

Resolved, That the advocates and abettors of slavery at the North are at least as culpable as the slaveholders at the South.

Resolved, That those Baptists at the North who gave their influence and aid to Jonathan Davis, in his late shameful course in the free States against the cause of emancipation, are at least equally criminal with Davis.

Resolved, That it is essential to Christian character, not only to hold slaves or connive at slaveholding, but likewise to advocate immediate repentance and forsaking the damning sin.

Resolved, That those who refuse to advocate the perishing, until their cause becomes popular, or until those are crushed or removed who have rendered themselves odious by their early advocacy, or until some other of their selfish propensities are gratified, are in high rebellion against Jehovah, and recreant to the best sympathies of our common nature.

Resolved, That the true question is, not, 'Have any of the rulers believed?'—nor how many will unite with us—but, are we 'on the Lord's side?'—what do his truth and his righteousness, and the relations between him and us, and between us and our fellow beings, require of us?

Resolved, That when the majority becomes corrupt, the adage, that 'union is strength,' ceases to be true—that then division becomes strength.

Resolved, That it is one thing to suspend Christian fellowship; and that it is another and different thing to cut off human sympathy;—that while the latter is a necessary means to the fulfillment of the latter, a necessary means to the while for the salvation of the erring and sinful.

Resolved, That where there is occasion for labor there is the same occasion for suspending fellowship, until there is a repentance and reformation.

Resolved, That the fellowship between us and slaveholders and their abettors, until they repent and reform—that we cannot receive them into co-operation in religious worship, or in the use of means for the conversion of the world, until they forsake their ungodliness and inhumanity.

Resolved, That all members of Baptist churches in Vermont, who are abolitionists, and are of opinion that the present state of affairs in our denomination, demands a full and free discussion of the question,—is it our duty to open a new channel for our benevolent contributions? be and are hereby invited to become members of this Convention.

The foregoing resolutions were all of them adopted, one by one, unanimously, except the last, which was divided, and the former clause adopted as follows—only four dissenting.

Resolved, That the true has fully come to suspend Christian fellowship between us and slaveholders and their abettors, until they repent and reform.

Resolved, That we cannot continue co-operation with them in the use of means for the conversion of the world, until they forsake their ungodliness and inhumanity.

JOHN IDE, Moderator.  
O. S. MURRAY, Sec.

Ordination at Passumpsit, Vt.  
Mr. E. C. EAGER, late a graduate of the Hamilton Theological Institution was ordained as an Evangelist in the Baptist Meeting house, Sept. 2d.

At the close of the services, Bro. Eager was married to Miss H. B. Ide, of St. Johnsbury. Bro. Eager is about to go to Mississippi in the employ of the Baptist Home Mission Society.—N. H. Rep. Reg.

### New York State Temperance Society.

The semi-annual meeting of the New York State Temperance Society was held on the 5th inst., Gerrit Smith, Esq., one of the Vice Presidents of the Society, was called to the chair. The attendance was not large, yet at the close of the meeting, there was found upon the roll book one hundred and twenty-five names, extending through twelve counties of the State.

On Tuesday, the morning session was spent chiefly in preliminary arrangements, the appointment of a business committee, &c.

In the afternoon, the Report of the Executive Committee was adopted, and ordered to be printed with the proceedings of the meeting.

A series of resolutions was then introduced by the business committee, and five of them presented for the action of the society.

The first resolution is as follows:  
Resolved, That the New York State Temperance Society publicly render their thanks and acknowledgments to the Giver of every good, for His guidance and direction, both in their associated individual capacity; especially for preventing the ignorance, prejudice, or mistakes of the friends of Temperance from destroying or materially injuring the great and noble work He has in part, entrusted to their feeble agency; and for kindly overlooking the counsels and works of the enemies of the temperance enterprise, so as to make the friends eventually victorious to the furtherance and triumph of the cause."

Mr. Taylor, in support of this resolution, called the attention of the meeting to some of the marked eras in the temperance reform, &c.

The vote upon this resolution was taken by rising, and in favor of the resolution or devotional feeling with which it was passed.

The 4th resolution, which has reference to the action of churches, was the first that elicited much discussion. It reads—

"Resolved, That those congregations and churches which frequently and steadily circulate the total abstinence pledge in their several assemblies, and record the names of the signers in a book kept by them for that purpose, are doing much to promote the temperance cause; and that the congregations and individuals who identify themselves as co-workers in this cause, by stated contributions to the funds of temperance societies, are exerting a benign influence, and are deserving the gratitude of the wise and good."

The resolution, although not referring in express terms to the use of the Lord's day for the purpose of promoting this cause, yet in the discussion upon it, much was said in regard to the objections that are made to the holding of temperance meetings on the Sabbath.

Gerrit Smith, speaking in favor of the resolution, said he was a believer in the Christian Sabbath. He regarded a conscientious, strict observance of it, an important duty.

He used to feel a little reluctant at holding temperance meetings on the Sabbath. But for the last year or two, he had felt no hesitancy on the subject. He found there were two prominent reasons for advocating temperance meetings on the Sabbath:

1. God, he said, in his all-wise providence, had so made the presence of Mrs. Stewart and Miss Briggs, of Troy.

Mr. Abner D. Jones, assistant missionary among the Choctaw Indians, and under the direction of the American Board of Commissioners for Foreign Missions, being in the city of Troy, N. Y. August 29th, 1841, made the following remarks:

The Cherokee, Creek, and Choctaw tribes of Indians are many of them slaveholders, and treat their negroes as slaves, and will not suffer any missionary to publicly preach against slavery!

That slaveholders are regarded in the mission churches, and the same condition. They are poor men, the poorest of the poor. The Sabbath, therefore, is the only day in which we can get these men to hear.

The discussion upon the resolution took a wide range. Rev. E. Allen of Paris Hill, Dr. H. V. Allen, of Troy, and others, were present and took part in the discussion.

Mr. Allen said he gave the resolution his hearty approval. And it was not for the reason that Mr. Smith had given, because the reformed drunkard had no time to lecture on any other day than the Sabbath. Mr. Allen said his reason for attending a temperance meeting on the Sabbath was this: He believed in the religion of the poor men, the poorest of the poor. The Sabbath, therefore, is the only day in which we can get these men to hear.

Resolved, That the advocates and abettors of slavery at the North are at least as culpable as the slaveholders at the South.

Resolved, That those Baptists at the North who gave their influence and aid to Jonathan Davis, in his late shameful course in the free States against the cause of emancipation, are at least equally criminal with Davis.

Resolved, That it is essential to Christian character, not only to hold slaves or connive at slaveholding, but likewise to advocate immediate repentance and forsaking the damning sin.

Resolved, That those who refuse to advocate the perishing, until their cause becomes popular, or until those are crushed or removed who have rendered themselves odious by their early advocacy, or until some other of their selfish propensities are gratified, are in high rebellion against Jehovah, and recreant to the best sympathies of our common nature.

Resolved, That the true question is, not, 'Have any of the rulers believed?'—nor how many will unite with us—but, are we 'on the Lord's side?'—what do his truth and his righteousness, and the relations between him and us, and between us and our fellow beings, require of us?

Resolved, That when the majority becomes corrupt, the adage, that 'union is strength,' ceases to be true—that then division becomes strength.

Resolved, That it is one thing to suspend Christian fellowship; and that it is another and different thing to cut off human sympathy;—that while the latter is a necessary means to the fulfillment of the latter, a necessary means to the while for the salvation of the erring and sinful.

Resolved, That where there is occasion for labor there is the same occasion for suspending fellowship, until there is a repentance and reformation.

Resolved, That the fellowship between us and slaveholders and their abettors, until they repent and reform—that we cannot receive them into co-operation in religious worship, or in the use of means for the conversion of the world, until they forsake their ungodliness and inhumanity.

Resolved, That all members of Baptist churches in Vermont, who are abolitionists, and are of opinion that the present state of affairs in our denomination, demands a full and free discussion of the question,—is it our duty to open a new channel for our benevolent contributions? be and are hereby invited to become members of this Convention.

The foregoing resolutions were all of them adopted, one by one, unanimously, except the last, which was divided, and the former clause adopted as follows—only four dissenting.

Resolved, That the true has fully come to suspend Christian fellowship between us and slaveholders and their abettors, until they repent and reform.

Resolved, That we cannot continue co-operation with them in the use of means for the conversion of the world, until they forsake their ungodliness and inhumanity.

JOHN IDE, Moderator.  
O. S. MURRAY, Sec.

Ordination at Passumpsit, Vt.  
Mr. E. C. EAGER, late a graduate of the Hamilton Theological Institution was ordained as an Evangelist in the Baptist Meeting house, Sept. 2d.

At the close of the services, Bro. Eager was married to Miss H. B. Ide, of St. Johnsbury. Bro. Eager is about to go to Mississippi in the employ of the Baptist Home Mission Society.—N. H. Rep. Reg.

ride over them. He was in favor of a resolution that should speak very distinctly on this subject. He did not think the substitute amounted to much. He had heard of no one's objecting to the use of the fruit of the vine. To be sure, he had heard "raisin water," as they term it, ridiculed. But he had never heard any objection made to the use of new wine, if they could get it. They could not give this any nickname, for it was as truly wine before it was fermented, as new cider was cider, before fermentation commenced. On the whole, Mr. Spencer said he did not like the substitute. It passed no censure upon men who drank alcohol at the Lord's table—a substance which no other animal but man would drink.

Rev. Mr. Spencer, of Utica, had serious objections to the passage of the original resolution. The substitute, he thought, would do good. In this matter of alcohol at the communion table, we had to contend with long-established custom, and prejudices as strong as they were absurd. But all that now was needed was the diffusion of light in a kind and friendly spirit. Time would do the rest of the work. Those who were strongest in their prejudices would come over when fairly shown what was the more excellent way. The question was finally taken, and the substitute prevailed.

The remainder of the discussion had before the society was chiefly upon the license system. The resolution first introduced was this:

"Resolved, That as the manufacture, sale, and use of intoxicating liquors, for a beverage, have often been proved immoral, it follows that the laws which license such sale are immoral also; therefore, it is not only the right, but the duty of all friends to the cause of temperance, to use every lawful means, to endeavor to effect the abolition of all such parts of laws and customs, as license, sanction, or encourage the manufacture, sale or use of such liquors, for that purpose."

In immediate connection with the resolution upon the license system, another was introduced, having reference to the furnishing of materials:

"Resolved, That those citizens who knowingly furnish materials, tenements, labor, or



## Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, OCTOBER 20, 1841.

## THE CHRISTIAN REFLECTOR.

To Baptist Abolitionists.

Aid, immediate aid, is necessary in order to place this paper on a permanent footing. Will the friends of the slave take immediate measures to raise funds for this purpose.

There are two ways of doing this.

1st. By subscribing to the stock of the Christian Reflector, which is divided into shares of \$10 each, on which eight per cent interest is allowed, by deducting the same from the price of the paper, and which, if desired, (should the paper be fixed substantially) will be refunded, or applied to such objects as may be specified by the stockholders.—There is still room for more subscriptions to the fund of \$3000, which was proposed to be raised last spring, by the N. Y. City Bapt. A. S. Society, which Society pledged, (and have partly paid) the sum of \$500 towards it. Let those who wish to aid, send in their money towards the completion of this sum.

2d. By enlarging the subscription list. It will be much more done in this way than has yet been.

Let each subscriber consider himself an agent, and send the money for at least one new subscriber, and the list will be doubled. Several persons have obtained a number in their different neighborhoods. Let others follow their example.

Every new subscriber who will send TWO DOLLARS, free of expense, shall receive the paper from the time of his subscription till the 1st of January, 1842, thus giving them the numbers between the time of their subscription and the 1st of January next.

Every person who will send TWENTY-FIVE DOLLARS, free of expense, shall be entitled to the paper FOR LIFE.

To persons associating themselves into companies, it will be sent on the following terms:—

Individuals or companies paying for 6 copies in advance, by one hand, shall have a 7th gratis; or paying for 11 copies, shall have the 12th and 13th gratis; or 15 copies shall have the 16th, 17th and 18th gratis; or 19 copies, shall have the 20th, 21st, 22nd and 23rd gratis. Ministers who will procure five subscribers, and pay \$10, shall have a 6th copy gratis.

A word to delinquent subscribers. Bills were sent a few months ago to all who were in arrears for the past year or more. Some to whom they were sent have remitted the amount, others have sent the advance pay for next year, others have not paid. Will every person who has not paid his subscription remit the amount, immediately in current money, free of expense. Let no one imagine, that because his account is but small it will do no good. A little is better than none. A small sum from a number of persons will make a large one, and that large sum is now needed.

Let an immediate effort be made to establish the paper on a substantial foundation, that thus it may be able to reflect still more light upon the subjects it discusses. It has been proved that a paper such as the Reflector, is needed by the Baptist denomination in this country, as a channel by which information may be conveyed to the denomination on the subject of slavery. Be not backward, then, in sustaining it. Let there be no waiting one for another, but let each man do his duty, and the work will be done speedily.

All communications, POSTAGE PAID will be attended to.

Address the Editor, WORCESTER, MASS.

## The Western Railroad Accident.

Last week we published a notice of the dreadful collision of cars on the Western Railroad, by which two persons were killed, and many more were seriously wounded. We have since seen the official apology for the corporation, signed by three "disinterested" gentlemen, in which the blame is by implication thrown on the murdered conductor, Warren. But the public will see that it was the result of gross carelessness, on the part of one of the gentlemen paid for doing business for the corporation; and he is the person who should have been dismissed in disgrace, (if beyond further punishment by law,) rather than the conductor Lee, who did his best, as appears, to communicate the blundering instruction for a change in the time of running to Mr. Warren. No man of common sense would direct any change in running that could by possibility cause collision, without knowing certainly that all concerned understood the arrangement.

We trust all who were in any way injured by the collision will insist on the full measure of pecuniary damages that a jury will allow them, (which will not be small,) for though but poor consolation for loss of life or limb, it is the only way to appeal to the feelings of a corporation. And further, if public opinion cannot do it, we trust the legislature next winter will pass such laws as will effectually suppress such carelessness, even to the extent of suspension, or a long imprisonment, of some of the officials who are so free with the lives of others, while they are careful not to risk their own precious lives in their rash experiments.

The Western Railroad has been built with the public money for the public accommodation, but the public do not like to be dashed into their graves through the gross blunders of those they pay for carrying them safely. This is a great thoroughfare over which great multitudes wish to pass; but without some assurance that their lives shall not be trifled with, many will adopt some safer method of locomotion. Many will prefer to come from Albany, via New York and Norwich, where they can be sure of care and attention, and have a reasonable hope of arriving safely at their destination.

A meeting of the Juvenile Temperance Society of Worcester will be held at the Unitarian meeting-house, on Saturday afternoon next, at 3 o'clock. Mr. Crosby agent of the Mass. Temperance Society will deliver an address. All interested are invited to attend.

The trial of Alexander McLeod for the murder of Amos Duffee, has resulted in the acquittal of the prisoner. This is what we have always supposed would be the case. The only remaining question of dispute with Great Britain, is the Boundary.—May this be speedily and amicably adjusted.

McLeod left for England, on the 16th inst.

A mass Temperance Convention was held in New York city, on Wednesday last. The day was beautiful, and the assembly large. The deputations from the various sections of the country carried appropriate banners. The gathering took place in Tompkins Square, where it was addressed by T. M. Woodruff, Esq. Meetings were held in several places in the city during the evening.

The Almanac and Baptist Register for 1841, is received.—It contains calendar pages for every part of the United States. Statistical tables of the number of Associations, churches, members, &c.—The number of Baptists stated, in the United States, is 573,700. Also a list of Baptist periodicals, Baptist Institutions, United States officers, &c. &c.

Messrs. Stephens and Catherwood set sail for Central America on the 9th inst. to be absent six months. They are provided with a complete daguerotype apparatus for the purpose of taking exact drawings of the ruins they may discover.

For the Christian Reflector.

## Sketch of an Anti-Slavery Tour in N. Y.

Having been repeatedly solicited to publish an outline of my recent journey through some parts of the State of New York, I cheerfully furnish such facts as it seems to me may be of profit to the good cause. It would be impossible to give a minute sketch of every place visited, and of every meeting held, in a rapid tour embracing over a thousand miles; but if the reader will accompany me to a few points of observation, it may perhaps be neither unpleasant nor unprofitable.

My route from the Old Bay State to the Empire State was travelled in company with a gentleman well known to the readers of this paper. I mean no one else than its worthy editor. The Great Western Rail Way afforded us many rich views, and opened a door of entrance to one of the most picturesque countries I have ever seen. We had scarcely crossed the line which divides the States of Massachusetts and New York, when we were met with the startling intelligence of the loss of the steam boat Erie—thus admonishing us, and all around us, at the threshold of our journey, of the uncertainty of our own grasp on the web-like thread of life. Truly, it is ever thus. "What shadows we are—and what shadows we pursue!"

At Albany I parted for a time with Br. Grosvenor—he to remain there for a Sabbath, and I to pass on to Hamilton. The jaunt of the Valley of the Mohawk river was performed in company with Professor Chapin, of South Carolina, and his young and lovely bride—a daughter of Br. Dunbar, of New York. It was redundant with splendid scenery—but miserably poor as to the structure of the road, and the accommodations of the cars. If the Mohawk and Hudson Rail Road Company do not speedily furnish more comfortable vehicles, I hope travellers will respectfully "beg to be excused" from being boxed up in such sheep-pens as are now furnished. The conversation nearly all the way from Albany to Hamilton, turned on the subject of Slavery and Abolition. All my fellow travellers seemed deeply interested. While I would not vouch for the abolition orthodoxy of Professor Chapin (son of the late Dr. Chapin) I cannot but hope that his kind and generous heart, and especially that of his wife, will warmly sympathize with us at the South. Such men, by a prudent and consistent course, may be of incalculable service to the great cause of justice and mercy.

Utica afforded me an opportunity of looking back on the progress of our righteous enterprise. I visited that city in 1833, when it was not known that there was a decided Abolitionist in it. A single lecture, delivered in the basement of the First Presbyterian Church, was the means in the hands of God, of converting and enlisting some of the most efficient Anti-Slavery Agents now at work in the State. From such small beginnings does the truth of God win its conquering way. To his great name be all the praise.

The proceedings at Hamilton are already before the readers of the Reflector. But it may not be inexpedient for me to mention here that as the Reporter of the Convention I took notes of all the principal speeches, and expect to write them out either for an extra Journal, or for the columns of this paper. Suffice it to say that every thing said of the character of our meeting by Br. Goodell, and others, is fully borne out by the facts of the case. As GERRIT SMITH said in writing to me on the subject—"A Grand Convention it was." May it stimulate us all to renewed diligence in our high calling.

In Hamilton I enjoyed the hospitality of Professor EATON—a gentleman and a christian brother, whose bearing will not soon be effaced from my memory. His sympathies appear to be cordially with us; and I trust our course will be such as to commend itself to his enlightened conscience, "as in the sight of God."

The evidence of Eld. JACOB KNAPP at Hamilton is destined greatly to subvert the cause of truth. His kind yet firm manner—his open and fearless defence of right—and his well earned influence over the masses of our people where he is known abroad—eminently fit him to do great good in connection with the Seminary. It is known to all my readers, probably, that Br. Knapp obtained \$5000 for Hamilton Institution during his labors as an Evangelist in Albany. "What man has done, man may do." O, that Christ may keep that servant of His, as in the hollow of his hand.

From Hamilton I passed, in company with Br. Blain, to Syracuse. At this place I was present when the recent awful explosion of gunpowder occurred, by which more than thirty of our fellow brethren were instantly killed. I felt that my own life, and that of the Br. who was with me, (Eld. Wood, of Lebanon Springs, N. Y.) were saved by the special providence of God. We were both in a house near by when the awful burst was heard, shaking the ground under our feet, and dashing in the buildings in the immediate vicinity of the fire. We hastened to the spot, and there, amid the black and bloody corpses, the groans of the dying and the shrieks of the living, seeking the dead, I trust such impressions were made on our hearts as will render us more humble and faithful as the servants of God. "For what is our life? It is even as a vapor, that appeareth for a little while, and then vanisheth away."

"My life, which Thou hast made Thy care, Lord, I devote to Thee."

Passing from Syracuse, I spent the ensuing Sabbath at Auburn. Here I was kindly received by

Br. Plimney, the Pastor, whose discreet efforts are promoting the great work.

ONEIDA ASSOCIATION.—I attended this meeting at Vernon, and was well received by the pastor of the church, Eld. Robinson. Several opportunities for preaching were afforded me. There is a strong Anti-Slavery influence in this Association, which is destined, ere long, to control it.

At Peterboro', (the residence of GERRIT SMITH,) I found, as may well be expected, it was all Abolition—Abolition in doors and out—Abolition in the churches and Abolition in the stores—Abolition in the field, and Abolition by the way side. If I should use a figure I would say that Peterboro' is Bible-baptized into Abolition, in the name of the Father, and of the Son, and of the Holy Ghost.—Gerrit Smith, I am happy to inform my brethren, takes a deep interest in our movements, and will show it in a practical way when our National Convention shall be thoroughly engaged in all the objects of gospel benevolence. He has already given several hundred dollars to the Free Will Baptist Missions, on account of their freedom from the least bloody taint of Slavery; and the time is rapidly coming when he will as effectually aid us.

Another gentleman has informed Mr. L. P. Noble, now of New York, that he has one hundred dollars ready for a Baptist Mission that shall be pure from all participation with the price of blood. MADISON ASSOCIATION.—This meeting was held at Clarksville, but I had only a short opportunity in attending it. Here is undoubtedly a numerical majority in our favor among the churches, and we have only to proceed wisely and cautiously, and the influence of the body will be given to the side of impartial liberty. Eld. L. Fletcher (who I understand, has had in contemplation to labor hereafter as an Evangelist, and who has been very useful in such labors) all the Faculty of the Hamilton Institution, and Eld. J. Knapp, are in this Association. It meets next year, soon after the Commencement, with the church in Cazenovia Village.

In Cazenovia, (the residence of Elds. John Peck and Lewis Leonard,) I found some friends, in whom there is an excellent spirit. Eld. James Nickerson, Br. Daniel Lohr and his wife, with others I might name, form a circle of hallowed influence, which I trust will be productive of much good on the ministry and churches.

CHEMUNGO ASSOCIATION. A delightful ride down the valley of the Chemungo river brought me to the meeting of this Association at East Greene. Br. Dennis (late of Newport, R. I.) Corey, and others whose names I can not now call to mind, rendered me essential service in this Association. Whatever difference of opinion there may be between us on minor points, the great fundamentals will be well sustained by these brethren, and the ultimate influence of the Association be sound to the core.

At Oxford, in this County, (the residence of our excellent Br. Eld. J. S. Swan,) there are some strong friends. Br. Randall Maine, and wife (whose daughter is now a missionary in Siam) are exerting a happy influence. I pray they may continue faithful unto death.

ONEIDA ASSOCIATION. I attended the meetings of this body (at Fayetteville, where Eld. J. Smith resides) with great delight. It was good to be there. The example and precept of Br. Blain, (who is about leaving Syracuse for the field of an Evangelist, and comes to New York next winter,) Br. J. Everts, (Br. of W. V. E.) are most worthy. O that we had more such men in all our public bodies. An outline of the sermon preached by Br. E. at this Association will be furnished for the Reflector. It shows in a true light who it is that causes division among the churches of Christ, and is therefore calculated to do good.

Deacon Sanford Palmer, and other private brethren in this place, are doing the cause of mercy efficient service.

CATYUGA ASSOCIATION. This was the last meeting of the kind after leaving the N. Y. State A. S. Society at Utica (the largest gathering of the kind ever had in the State,) at which I was present. I found many judicious friends in that region. A spirit of enquiry is abroad which all the control of great names cannot destroy. The people are examining the acts of their servants—even of their servants in the Triennial Convention—and will judge of those acts for themselves.

After attending a cheering meeting in Albany, I have closed my first Anti-Slavery tour among the Baptists in Central and Western New York. I am now again in the field along the banks of the Mohawk, expecting to spend a month in labors for our country with my friend HENRY B. STANTON. Next week I attend the Baptist State Convention at Whitestown, of which, and of other matters pertaining to my mission of love, I shall make such report as duty requires.

CHARLES W. DENISON.  
Johnston, Fulton Co. N. Y., Oct. 7, 1841.

## Fairfield (Vt.) Baptist Association.

The Fairfield Baptist Association convened at East Fairfield, Sept. 15, 1841, at 10 o'clock, A. M., and listened to the annual sermon by religionist, H. D. Hodge, of Fairfield, founded on Matt. 15, 16. The Association then organized by the appointment of A. S. BARN, Moderator, J. M. BERN, Secretary, and A. FAIRBANKS, Treasurer—after which, H. D. Hodge, A. Stone and R. S. Palmer, were appointed Committee of Overtures.

Among their resolutions were the following: Whereas, The Lord seems in a special manner to be calling by his providence, on the Baptists of America to give the Bible to the nations of the earth, unconstrained with the traditions of men, therefore

Resolved, That the position we occupy in the christian world calls loudly for more deep and ardent piety in our churches, and more liberal contribution in aid of the American and Foreign Bible Society, and the Home and Foreign Missionary operations.

Whereas, at the recent Triennial Convention at Baltimore, there was an unholy compromise with the slaveholding churches at the South, which was dishonouring to the christian religion, and resulted in dropping several of the most efficient, acting members of the Boards of some of our benevolent societies, therefore

Resolved, That we view the same with feelings of deep regret and decided disapprobation, and that we request the State Convention at its next sitting to enter their protest against it.

Resolved, That the cause of Moral Reform is worthy of the united and persevering efforts of every christian and philanthropist, and that all who withhold their influence therefrom incur a great amount of guilt.

Resolved, That the Advocate of Moral Reform, is worthy of our patronage, and that we recommend it to all our churches.

Resolved, That it is in our opinion a violation of christian principle to admit to our communion or our pulpits any who hold property in man, or in

any way designedly give their influence to sustain the system of slavery.

Resolved, That in our opinion Sabbath School instruction is one of the most important means of advancing the Redeemer's kingdom with which the Church at the present day is favored.

Resolved, That it is the duty of the churches composing this Association to awake to a more becoming zeal on the subject, and that to secure an interest, it is the duty of the members of our churches both in middle life and in advanced age, as well as those in childhood and youth themselves to be members of the Sabbath School.

## New Jersey Baptist Association.

The thirteenth Anniversary of the New Jersey Baptist Association was held at Bridgeport, September 14th, 15th, and 16th, 1841.

At 2 o'clock, P. M., Sept. 14th, 1841, the Introductory Sermon was preached by Br. Morgan J. Rhees, from Hosea 11: 8, 9.

The following Resolutions, were adopted:

Resolved, That we regard with undiminished interest the operations of the American Baptist Publication and Sunday School Society, and the great and important work in which it is engaged; and as a large increase of means is necessary to the carrying out of its enterprise, we cordially unite in the enlarged liberality of the denomination in this State.

Resolved, That as the Am. Bap. Pub. & S. S. Society supplies all the publications of the American S. S. Union, and the American Tract Society, on the same terms as they are sold by those Societies, it is recommended that our brethren in supplying their congregations, or Sunday School, or their own Libraries, procure their books from the Depository of our own Society, or from its agents or auxiliaries.

Resolved, That the great work of sending a preached gospel to the benighted nations of the earth, in developed by the Church by the command of its great Head; and that as the Foreign Mission enterprise is designed to fulfill that command, we recommend it earnestly to our churches as entitled to their prayers and liberal support.

Resolved, That the Hamilton Literary and Theological Institution has our continued confidence and regard; and we recommend the Education Society to use the facilities it affords for the accomplishment of its great design.

Resolved, That Total Abstinence from all intoxicating Liquors, as a drink, is the interest of every man, and the duty of every christian; and that every church by adopting the principle as a condition of reception into its fellowship, would greatly promote the noble cause of Temperance.

Whereas, The destruction of the Lord's-day is one of the most alarming sins of our land, and the observance of that day is important to the perpetuity of our civil and religious liberty, and the spread of the Redeemer's Kingdom; therefore

Resolved, That we recommend to the churches a more strict regard for this holy day, and persevering exertion to secure its universal observance.

The minutes of the Association were read and adopted, and ordered to be printed. After singing the hymn, commencing with,

"Blest be the tie that binds"

"Our Hearts in Christian love,"

The Moderator delivered a short address, and offered prayer, and the Association then adjourned to meet with the Church in Salem, on the 2d Tuesday in September, 1842, at 2 o'clock, P. M.

The following were intended for publication with the resolutions of the Fort Ann Church, but were accidentally mislaid.

Fort Ann, Sept. 11, 1841.

Dear Brother,—As you have, or soon will receive for publication, some resolutions on the subject of Slavery passed by a majority of Fort Ann Village Church, I send you below the resolutions of the minority.

You of course will decide whether they are published, and if so, in what form, and under what title. I am, Sir, your obedient servant,

HENRY SHIMMAN.

Resolved, That the existence of Slavery and the Slave trade with all their thronging horrors in many of the United States, including the District of Columbia, and the territories of the United States, proves that the American people as a people, are utterly estranged from God, despising, proud, and arrogant, inventors of evil things without understanding covenant breakers, without natural affection, implacable, unmerciful, who knowing that such things are worthy of death not only do the same but have pleasure in them.

2d Resolved, As the above wickedness is baptized into the church, we hereby declare to the church and the world, that we heartily repent of all participation we have had in it by associations or other fellowship, or by delegating our power to law makers, or by supporting them, or by permitting it, or by any other participation, and that we will henceforth do works meet for repentance.

## COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY JOHN DAVIS,

Governor of the Commonwealth of Massachusetts;

A PROCLAMATION, FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE.

In compliance with ancient usage in our good Commonwealth, and by the advice and consent of the Council, I appoint THURSDAY, the twenty-fifth day of November next, to be observed as a day of Thanksgiving and Praise to Almighty God, for the manifold blessings and mercies which have been vouchsafed to us during the past year;—and I entreat all the people of this Commonwealth to manifest their gratitude, by assembling in their places of public worship, and presenting to their Maker the pure incense of thankful hearts.

It becomes all who have a just sense of human infirmity to acknowledge, with profound gratitude, their dependence upon our heavenly Father, for the preservation of life—for a propitious season, in which the earth has yielded its bounties—for the success of us, for labor, and laudable enterprises by land and by sea—for exemption from pestilential diseases—for the steady progress of moral and intellectual improvement—for inclining the hearts of men to cherish the love of peace, or charity, or of friendly intercourse—for the blessed Redeemer—for strengthening the hopes, and encouraging the hearts of mankind, by the continued advancement of civil and religious liberty—and for the many consolations which smooth the rugged path of life, and invite us to pursue the ways of virtue.

And as we are commanded, by prayer and supplication, with thanksgiving, to let our requests be known to God, it is a suitable occasion to implore that the inestimable privileges which we enjoy, as a free people, may be perpetuated—that we, as a people, by a watchful observance of our duties, may prove ourselves worthy of such privileges—that the means employed to enlarge the sphere of human usefulness, and to diffuse the beneficent principles of Christianity, may be vigorous—that wars and other scourges may be averted—that oppression, injustice, selfishness and violence may cease—that benevolence and charity may everywhere abound—and that the nations of the earth may live together as one harmonious family, cherishing the best sympathies of our nature, and establishing in the hearts of all, the love of truth, of humanity, and of equal rights.

I and I request all persons to observe the day in a manner becoming a christian people.

Given at the Council Chamber in Boston, this first day of October, in the year of our Lord one thousand eight hundred and forty one, and of the Independence of the United States, the sixty-sixth.

JOHN DAVIS.

By His Excellency the Governor, with the advice and consent of the Council

JOHN P. BIGELOW,

Secretary of the State.

God save the Commonwealth of Massachusetts!

Rev. Geo. Waters having removed his residence from Sterling to Worcester, desires his correspondents to address him accordingly.

## BRIGHTON MARKET—Monday, Oct. 11, 1841.

(Reported for the Daily Advertiser and Patriot.)

At market 2800 Beef Cattle, 1300 Stores, 4200 Sheep, and 2200 Swine. Considerable stock of every description remains unsold, much of which will be sold to morrow.

Pigs.—Beef Cattle—Former prices were not sustained, and we reduce our quotations:—First quality \$3 25 a 5 75; second quality \$4 50 a 5 50; third quality \$3 25 a 4 25.

Barrelling Cattle.—A sufficient number were not purchased to-day to establish prices. The following prices were offered by some of the Barrellers, viz. Messrs. No. 1, \$3 50; No. 2, 2 50.

Stores.—Two year old \$5 a 12; Three year old \$13 a 21.

Sheep.—"Dull." Lots were sold from 1 12 to 2 50.

Swine.—Lots to peddle 3c for Sows and 4 for Barrows. Lot of old Barrows at 3 1-2 a 4. Lot of Sows at 2 3 a 3. An ordinary lot of Shoats to close at 2 1-2 a 3. At retail 4 and 5c.

Married: In Middle Haddam, Ct. Oct. 6th, by the Rev. Mr. Laper, Mr. Alanzo Bracket, of Orange, N. J., (formerly of Webster, Mass.) to Miss Sophia A. daughter of Joseph Dart, Esq. of M. H.

In Boston, Mr. Isaac Channing to Miss Mary Jane Cushing, Mr. Thomas R. Holland to Miss Abigail B. Halloway; Rev. James Mudge, of Marblehead, to Miss Harriet W. Goodrich, of B. By the Rev. Mr. Neal, on Monday evening last, Mr. George G. Dray to Miss Rhonda R. Davis, both of B.

In Fall River, 7th ult., by Rev. N. G. Lovell, Mr. John S. Hall, of Chatham, Ct. to Miss Martha B. daughter of Rev. Shubael Lovell, of F. R.

On the 29th ult., at Baltimore, Ohio, by Eld. S. D. Alton, Rufus D. Welton, of Circleville, and Amanda Hendon, of Hebron.

## Died:

In Worcester, Oct. 11, Miss Sarah A. Barber, daughter of Mr. Wm. Barber, 21; 12, Mrs. Sarah Clements, 63; 14, Henry Lyman, son of Mr. Lyman How, 2 years; 17, Capt. Francis Harrington, 64. Printers in N. Y. and Vermont, are requested to insert this death.

In Franklin, Indiana, Eld. A. R. HINKLEY, one of the Editors of the Banner and Pioneer.

In Salem, 7th inst., Rev. Wm. Hathorne Bott, 24, son of the late Capt. Wm. Bott, and late Pastor of a Baptist Church in Alexandria.

In Amherst, Mrs. Abigail, widow of the late Rev. Solomon Adams, of Middlem., 65.

In Coventry, Ct. 27th ult. Dr. Daniel Avery, 80, a revolutionary pensioner.

In East Haddam, 21st ult. Daniel S. Emmons, Esq. 84, a revolutionary pensioner.

## SCHOOL BOOKS.

WE would remind Merchants and others, who find it convenient to purchase their Books in Worcester, that we have made ample arrangements for a full supply of all kinds now in use, we would assure them that our prices shall be satisfactory. Having unusual facilities for procuring books, direct from the Publishers, we shall sell at fair prices, and are determined not to be undersold; we sell on good terms, as can be had in Boston, or elsewhere.

DORR, HOWLAND & Co.  
Worcester, Oct. 12th, 1841.—3m.

## Pictures and Picture Frames.

H. H. HOWLAND & Co. of New England, we have selected upwards of one hundred different kinds of Pictures, making on the whole the best assortment ever offered in Worcester. We have also made arrangements for being supplied with Picture Frames, which we can furnish as low as they can be had in Boston, or elsewhere.

DORR, HOWLAND & Co.  
Worcester, Oct. 12th, 1841.—6w.

## CONCHOLOGY.

MARINE SHELLS FROM PACIFIC OCEAN! BY the recent arrivals of several Whale Ships, we have been enabled to select a large assortment and variety of beautiful Shells, which are for sale, at very low prices, at Black Block, B. B. HOWLAND & Co.

Worcester, Oct. 13, 1841.—6w.

## SILKS! SILKS!! SILKS!!!

JUST received at the One Price Store, No. 3 Butman's Row, a very RICH ASSORTMENT of SILKS, for sale at 12 1-2 per yd. Black, Blue, Red, figured and plain from 50 cents to \$1.50 yd. Our Blue Black Silks will be found preferable to those usually found in Country stores, as they are Indigo Blue and warranted not to spot, Rich Satin Stripes Heliconne of the most fashionable shades, Plain Silk of all colors, making our stock of Silks as good as can be found, and we will sell as cheap as the cheapest.

J. H. RICKETT & Co.  
Worcester, Oct. 13, 1841.

## Splendid Cloak Goods!!

SUPERFINE LADIES' BROADCLOTHS. Colors, RICH ROYAL BLUE, BLACK and INVISIBLE GREEN at \$1.00 the yard, less than last year's price. Super Silk Warp Alpaca.

Extra Fine Draps de soie!  
Super French Merino at \$1.00 the yard.  
Heavy Merins Bombazines and Alpines;  
Splendid Changeable Silks in dark Colors;  
Elegant Satin Striped Cashmere Cloths, a new and beautiful article.

With a variety of other Cloak Goods for sale 25 per cent lower than can be bought at any other store. Those who want Rich Goods at the lowest price will of course call on

H. H. CHAMBERLIN & CO.

## Particular Notice.

THE most splendid



## Poetry.

[It was at my special request that the gifted writer of this piece consented to its publication; and, if by much opportunity, the delicate diffidence of its author can be overcome, the readers of the Reflector will be gratified with other effusions from the same pen. Such intellect, genius of taste, joined with so fervent and unobtrusive piety, ought not to be confined to the ordinary duties of a pastor's wife, important as those duties are, but, like an Eastern garden, they ought to send out their spices as the breezes of divine providence pass over them.—Editor of the Reflector.]

## The Feast.

BY MRS. S. H. B. SMITH, OF WESTERN N. Y.

## LUKE XIV.

O, gaily shone the lighted hall,  
And rich the proud saloon—  
Illumed with lamps and mirroring gems,  
As with the noonday sun.

And manhood's lordly step was there,  
And beauty's kindling eye—  
For Judah's loftiest are met  
In glad festivity.

Who now, with meek, majestic tread,  
Enters the spacious dome,  
While, as He moves, the courtly throng  
Divide to make Him room?

A Galilean peasant's robe  
Is thrown his form around—  
Yet reverently they gaze on him,  
As on a monarch crowned.

And beauty's dimpling cheek is smoothed—  
And hushed the voice of mirth,  
As tho' the form they gazed upon  
Were scarcely one of earth.

Yet, nought of proud, or sullen gloom  
Invests that brow supreme,  
Where dove-like peace and holy love  
In cloudless lustre beam.

And, as his accents, rich and clear,  
In silver cadence fall,  
On their astonished ears, they stood  
Entranced, as by a spell,

For he told them of that upper world  
And glorious feast, prepared  
By the King of kings and Lord of lords,  
Which the contrite only shared.

He bade them for that feast prepare.  
In lowliness and truth—  
And bade to give to God their hearts  
In freshness of their youth.

And some were there, whose hearts replied—  
Master—how blessed are they,  
And only they, who to this feast  
The gracious call obey!

They turned them from the vanities  
And glittering toys of sin,  
And sought a throne and diadem  
Of peerless worth to win.

## We are Seven.

BY WORDSWORTH.

—A simple child,  
That lightly draws its breath,  
And feels its life in every limb,  
What should it know of death?

I met a little cottage girl;  
She was eight years old, she said;  
Her hair was thick with many a curl  
That clustered round her head.

She had a rustic, woodland air,  
And she was wildly clad;  
Her eyes were fair, and very fair;  
—Her beauty made me glad.

"Sisters and brothers, little maid,  
How many may you be?"  
"How many! seven in all," she said,  
And wondering looked at me.

"And where are they? I pray you tell."  
She answered, "Seven are we;  
And two of us at Conway dwell,  
And two are gone to sea."

Two of us in the church-yard lie,  
My sister and my brother;  
And in the church-yard cottage, I  
Dwell near them with my mother."

"You say that two at Conway dwell,  
And two are gone to sea,  
Yet we are seven—I pray you tell,  
Sweet maid, how may this be?"

Then did the little maid reply,  
"Seven boys and girls are we;  
Two of us in the church-yard lie,  
Beneath the church-yard tree."

"You run about, my little maid,  
Your limbs are so alive;  
You're two in the church-yard laid,  
Then ye are only five."

"Their graves are green, they may be seen,"  
The little maid replied,  
"Twelve steps or more from my mother's door,  
And they are side by side."

My stockings there I often knit,  
My kerchief there I hem;  
And there upon the ground I sit—  
I sit and sing to them.

And often after sunset, sir,  
When it is light and fair,  
I take my little porringer,  
And eat my supper there."

The first that died was little Jane;  
In bed she moaning lay,  
Till God released her of her pain;  
And then she went away."

So in the church-yard she was laid;  
And when the grass was dry,  
Together round her grave we played,  
My brother John and I."

And when the ground was white with snow,  
And I could run and slide,  
My brother John was forced to go,  
And he lies by her side."

"How many are you, then," said I,  
"If they two are in heaven?"  
The little maiden did reply,  
"O master! we are seven."

"But they are dead, those two are dead!"  
Their spirits are in heaven!"  
"Twas throwing words away; for still  
The little maid would have her will,  
And said, 'Nay, we are seven!'"

## Miscellany.

From the Anti-Slavery Standard.

## The Stupid Rogue!

A story founded on fact, with fictitious names, and invented incidents, too slight to impair the truth of the narrative.

Frederic Allen, a native of Massachusetts, left the old Bay State with half his soul untitled, and like thousands of others, went off to the West, "to seek his fortune." A gentleman, connected with him by marriage, invited him to spend a few days at his house, in Lexington, Kentucky. Every thing was calculated to please the young stranger. He was delighted with the hospitality and cordial frankness of his host; all the convenient appliances of wealth surrounded him; the slaves looked sleek and well fed; and his youthful self-importance was not a little flattered by their servile politeness, and frequent repetition of "young massa."

The servant who brought his boots, polished like a mirror, was a particularly handsome, bright looking mulatto, with a slight expression of mischief lurking in the corner of his eye. Seeing him at work with great slight of hand, the slaves looked sleek and well fed; and his youthful self-importance was not a little flattered by their servile politeness, and frequent repetition of "young massa."

The chamber-maid was standing near, broom in hand; Harry looked at her, and she looked up at Harry. The glance seemed to be involuntary, and was exceedingly brief; yet the stranger thought he detected in it something quizzical and significant. Fearful that he was working mischief for his host, he hastily added, "Don't think that I advise you to go to Ohio, Harry. They tell me a good many that you smart fellows run off, thinking they can do better at the North; but with such a place as you've got, you'd be a fool to try it. You've got a first rate master, haven't you?"

"Oh yes, massa," said the young man, "I don't suppose you want your freedom?"  
"Oh no, massa; if there's anything I do despise, it's a free nigger."

"Poor creatures," replied the young man, "they don't know what it is to have a kind master, to provide for them all the year round."

He closed the door of the room after him, as he spoke. Harry looked at Ann, raised his eyebrows, put his finger to the side of his nose, and gave a low, chuckling laugh. Ann did not laugh, but she looked very queer.

The next morning, Mr. Allen's boots were not brushed. "Where's Harry?" said one; and "Where's Harry?" asked another; but nobody could tell. Ann, his wife, being questioned, answered very demurely, that she had not seen him since day-light, when he went out to take care of the horses."

On searching the stables, it was found he had taken care of one horse, at least; for the animal was nowhere to be found. The master raved, and swore that Ann should be flogged, if she did not tell, forthwith, which way Harry had gone. Whereupon, Ann began to cry, and said very demurely, "How could she tell? She didn't ask Harry where he was going?" and her mistress began to cry also, begging that Ann might not be whipped.

"D—n it," said the angry master, "this is a fine piece of business! The best servant I had. I was offered \$1200 for him, last week. And the rascal has taken my horse, too."

Frederic Allen colored to the temples—"Could it have been I, that put Ohio into his head?" thought he; "Surely not; for the plan must have been longer than one night ripening. But I now remember the cunning rascal has asked me a great many questions—I'll be hanged, if he didn't get out of me the whole history of my route from the North!"

He questioned Ann, with a scrutinizing gaze; but she looked down, very innocent and stupid, and answered with respectful brevity, baffling investigation. Having a great regard for "property," his mind was ill at ease; and he took opportunity to confess to his hostess that he feared he had, quite unconsciously, been an accomplice in Harry's escape.

To his great surprise she answered cheerfully, "I am glad of it, Mr. Allen; and I wish in my heart they would all walk off. As for the horse, what consequence is it? The poor fellow would have been better off, if he'd gone afoot. My husband is rich; and we owed Harry more wages than the horse would come to. I'm only sorry he did not take his wife and children with him."

The husband was of a different opinion. He instituted a diligent search, and offered a large reward, but all in vain. He was, however, of a placable and easy disposition; and after swearing for a few days, blaming his own foolish indulgence, and the cursed abolition tendencies of his New-England wife, he appeared to forget all about the matter. Moreover, after five or six glasses of wine one day, he swore with a round oath, that "Harry was no fool; and that he had done just as he would, if he were a slave."

Months passed on, and no tidings came of Harry. A new husband was provided for Ann; but she refused to live with him. Her master considered this a very unprofitable arrangement; and as usual swore at her for her obstinacy. But when he tried to convince her that Harry would never come back, she cried; and though he threatened to have her flogged, he could never bring his mind to give the orders. His slaves knew very well that they had a friend in his own household, and a secret pleader in his own unhardened heart.

Before a year had elapsed, to the astonishment of all but one, Harry came back, ragged and dirty, with a long beard, and bare feet. "He knelt to his master, begging forgiveness. 'I did not know how well off I was,' said he. 'I was deceived with the lies they told me about freedom. I thought I could get a good living, if I was free; but that Canada is a miserable place. I've worn out the good clothes you give

me, massa; and I couldn't get a dollar to buy any more. I've been starved and frozen; and I'm sick enough of freedom. If you'll only forgive me, massa, I'll be proud to work for you the longest day I have to live."

Of course the master did forgive him; and he had a bright new suit of clothes, forthwith; and his master gave him a silver dollar; and the neighboring planters praised him, and gave him tobacco and small change. Moreover, the generous Kentuckian gave a servant's ball on the occasion, to all the slaves on the plantation; and they had plenty of cake and grog; and they were all told to look up to Harry, and hear what Harry had to say, and repeat Harry's example. And Harry was repeatedly instructed to take every opportunity of talking with them; and not be sparing of pains to let them know all about his experience of freedom.

The intelligent slave obeyed these orders with a zeal, which, had it been duly appreciated, would have raised him as high as Haman; that is, fifty cubits higher than he wished. For three months he labored with unbounded diligence, and was treated with a degree of consideration that excited the envy of all his class. Even his mistress began to think it was indeed better for the poor creature to have somebody to support and protect them; forgetting the self evident fact that the masters are the ones that "can not take care of themselves."

But one night, as she lay awake, she heard at midnight the shutting of doors, and the suppressed murmuring of voices. For a moment, she was alarmed, but then came the conviction that some of the servants were ill; so she turned upon her pillow, and slept quietly till morning.

Ann did not appear as usual, to assist at her toilet. She was nowhere to be found. She had gone; and Harry was gone; and the children were gone; and Ann's brother and sister, and Harry's two brothers, had gone along with them; and about that time seventeen slaves in the neighborhood disappeared strangely.

Harry had been ordered to tell them all he knew about freedom, and he had taken care that no opportunity be lost. Many a sly glance had passed between him and Ann, when praises were showered upon him; and when she expressed any doubts about the projected expedition, he answered "Never you fear. You know I went a purpose to find out about things; and I tell you we can get a good living; and nobody can catch us, after we get into Canada; and I know the road now, just as well as I know the way to bed; and I know folks that'll let us have fresh horses every fifteen miles. I've got money enough to pay 'em for it, too. Didn't I bring my wages stitched in my ragged coat? And hasn't master given me a silver dollar, and many a shining sixpence? And hasn't the gentlemen, all round, given me a power of cash? Because, you see, I like to be a slave so well!"

The mischievous fellow made a significant motion with his finger, and looked out of the corner of his eye, with inexpressible roguery; and Ann thought, what she often said, that "her Harry was about the cutest chap ever raised in old Kentucky."

This last effort completely astounded the Kentuckian. He did not even swear about it, but manifested a most decided aversion even to hear the subject mentioned. In fact, both himself and his wife were in that state of mind, that one hour's conversation with such an one as John Woolman, or Elias Hicks, would have produced the entire emancipation of all their slaves.

Had the moral sentiment of New England been sound on this subject, and had Frederic Allen carried thence to Kentucky true principles of freedom, a few words from him, seasonably spoken, would have redeemed them all.

But the moral sentiment of the free states is corrupt; and therefore the thoughtless young man found nothing better to utter than reproaches on the "ungrateful negroes." Reader, are you quite guiltless of co-partnership in forming and sustaining this unhealthy public sentiment? I fear not.

## Popery in New York.

The School Fund question, is becoming a subject of intense solicitude and discussion in New York. Our readers are probably aware, that a petition of the Roman Catholics, for a share of the School-fund, to be appropriated to their sectarian use, failed, by a majority of only one vote against them in the Senate of that State; and the vote even, in that case, a rejection, but a postponement of the Bill. Strong excitement and strenuous efforts, by both parties, are the necessary result of such a decision.

Dr. Brownlee and Bishop Hughes, the two champions of the respective parties, are both in the field; and we are grieved to learn, that disorder and indications of violence, on the part of the Papists, are already beginning to develop themselves, as the fruits of the excitement. Dr. Brownlee's lectures have been interrupted and in one instance, suspended, from this cause.

New York is not the only state interested in this discussion. The Catholic movements there, are a true index to their plan of operations for the whole country. They are prepared to claim exclusive privileges in every State in the Union, as well as New York, whenever they can do it with any prospect of success. Their purpose, they design to effect by political collusion. They have publicly offered their suffrages to that party which will support their claim, on the power of their casting vote. And we know of nothing that can save our country from falling prostrate at the feet of Roman arrogance, but a degree of integrity in the rival political parties—a rare quality in these times—that will not accept the proffered bribe. Watch of the Valley.

**Catholics and School Fund**—We trust our friends are not forgetting the designs of the Romish priests on the school fund in the city of New York, nor their duty to look out for whom they give their votes this fall, for legislators.—Gov. Seward will assuredly improve his influence to obtain for the papists all they ask. The subversion of the great principles of the republic would be a trifling matter for the accomplishment of this object. It would be a beautiful thing indeed, to plant a dagger in the very heart of the constitution, and give Catholics superior privileges to those of other religious bodies.—The Pope ought to present the Governor with some distinguished token of his regard, if he should succeed in his noble design, as it will be a grand foundation for his future ascendancy, and native citizens ought to feel deeply indebted to him as the champion of republican equality of rights! Such a man at the head of affairs we can not be too soon rid of, no matter what be his politics.—N. Y. Bapt. Reg.

## CHRISTIAN REFLECTOR.

## ONE PRICE STORE!

## New Stock of Dry Goods.

J. H. RICKETT & CO., inform their friends and the public generally, that they have just returned from New York with an extensive and splendid assortment of fashionable DRY GOODS, which they offer CHEAP on the ONE PRICE principle, at

No. 3, Butman's Row, Main St., Worcester.

J. H. R. & CO. invite all persons purchasing Dry Goods to call and examine their NEW STOCK, and become acquainted with their prices. They are determined to keep the very best quality of Goods, and to sell as low as they possibly can be afforded. But what is more important to purchasers, they will adhere strictly to one price, so that those persons who are unacquainted with the quality and value of Dry Goods, may purchase any article they want WITHOUT THE FEAR OF IMPOSTURE.

J. H. R. & Co. feel confident that this fair and honorable principle of trade will commend itself to an enlightened and intelligent community, as a great amount of time will be saved, incentives to falsehood and dishonesty removed, the merchant obtain a reasonable profit on his Goods, and the purchaser receive an equivalent for his money; thus securing the great objects contemplated by both parties in trade, and avoiding the evils of the present system. Therefore, if you do not want to run any risks, if you wish to pay the worth of the goods, and to secure the ONE PRICE principle—the only correct principle in all our commercial pursuits, so will you accelerate the triumph of this reform, promote the principles of truth and justice in the land, secure your own interest, save your time, your conscience, and your money.

J. H. RICKETT.

WINDSOR HATCH.

Worcester, Sept. 1, 1841.

## Domestic Cottons and Flannels.

Bleached and unbleached Sheetings and Shirtings. Cotton Flannels. Colored and White Woolen do.

With a general assortment of Linen Goods, can be found at the ONE PRICE STORE, No. 3, Butman Row, (without annexing prices) lower than those in the habit of buying Goods in Worcester, have been used to purchasing.

J. H. RICKETT & CO.

Sept. 8, 1841.

## Broad Cloths and Casimeres.

BLACK, Blue, Black, Indigo Blue, Hair Green, &c. &c., which having been bought at low prices, and as our principle is ONE PRICE, we would say, that woollens of all kinds shall be sold lower at the ONE PRICE STORE than the community have been used to buying.

J. H. RICKETT & CO.

Sept. 8, 1841.

## SPALDING &amp; HARRINGTON,

## Wholesale and Retail Dealers in

## Dye Stuffs, Medicines, Paints,

## Oils, Window Glass, and

## Manufacturers articles

## generally.

## SIGN OF THE GOOD SAMARITAN

Worcester, Aug. 24, 1841.

## FRENCH, ENGLISH &amp; AMERICAN

## FURNISHING.

At the One Price Store, No. 3, Butman's Row. J. H. RICKETT & CO. have just received from New York and Boston, an entire new stock of the above goods, and as our prices are perfectly regular, those purchasing Goods in Worcester, will find it very much to their advantage to examine our goods before purchasing elsewhere.

J. H. RICKETT & CO.

Sept. 8, 1841.

## The Journal

## OF THE

## Am. Baptist A. S. Convention.

The third number of this periodical is now published and ready for delivery. It contains the Report of the debate in Boston, between Messrs. Colver and Davis, occupying 108 pages. Price, 20 cents single; \$2 per dozen; \$12 per hundred. All orders, accompanied by the money, promptly answered.

C. P. GROSVENOR, Agent.

Worcester, Aug. 24, 1841.

## Broad Cloths, &amp;c.

80 PS. of Broad Cloths from 1.00 to 6.00 per yard.

25 PS. of Pilot and Beaver from 1.00 to 4.00 per yard.

175 PS. of Casimeres from 62 to 2.00 per yard.

50 PS. of Satinets from 20 to 1.00 per yard.

This week receiving and for sale by

ORRIN RAWSON.

Worcester, Sept. 15, 1841.

## NORWICH AND WORCESTER RAIL ROAD.

## RAILROAD &amp; STEAMBOAT LINE BETWEEN

## BOSTON AND NEW YORK.

## SUMMER ARRANGEMENT.

THE New York Steamboat Train now leaves Boston at 4 o'clock, P. M., and Worcester every day except Sunday, at 6 o'clock, P. M., and arrives at New York at 8 P. M. Returning, will leave Norwich for Worcester and Boston, every morning, except Monday, on the arrival of the Steamer from New York.

## ACCOMMODATION TRAINS.

Leave Norwich at 6 A. M. and 4-4 P. M., daily, (except Sundays). Leave Worcester at 9 A. M. and 3-4 P. M.

Passengers leaving Boston at 6 A. M., or 1 P. M., or Springfield at 6 A. M., or 12 P. M., can proceed directly to Norwich; and those leaving Norwich at 6 A. M. can proceed directly, either to Boston or Springfield.

## MERCHANDISE TRAINS.

Between Norwich and Worcester, daily, (Sundays excepted) taking freight for Boston, Worcester, Springfield, Norwich and New York.

Feb. 24. T. WILLIS PRATT, Sup't.

## Boston &amp; Worcester Rail Road.

## SPRING ARRANGEMENT.

ON this road the accommodation trains will run daily, except Sundays, as follows:—

Leave Boston at 6 A. M., 1 P. M. and 5 P. M.

Leave Worcester at 6 A. M., 9 A. M. and 4 P. M.

Stopping at the Way Stations.

The New York Steamboat Train will leave Boston for Norwich daily, except Sunday, at 4 o'clock, P. M., stopping only at Framingham.

Passengers for the accommodation Trains on the Western and Norwich Railroads will leave Boston at 6 A. M. and 1 P. M.

Mail Train on Sunday, from Worcester at 6 A. M. from Boston at 1 P. M.

All Baggage at the risk of its owner.

Fare to New York, \$3; to Norwich \$3; to Springfield \$2; to Worcester \$1.

Freight taken as usual to Worcester, Springfield, Norwich and New York. Merchandise for New York received until 8 P. M.

Mar. 3 WM. PARKER, Sup't B. & W. R.

## One Price Temperance to re!

## WINDSOR HATCH &amp; CO.

WOULD inform their friends and the public that they have taken the Store formerly occupied by Pitt Holmes and Co., on Front Street, near the Canal, where may be found as good an assortment of WEST INDIA GOODS as can be found in Worcester. The whole Stock of goods is new, and will be sold CHEAP on the ONE PRICE principle, for cash or good credit.

N. B. Goods put up to order on as favorable terms as though the purchaser were present, and sent to all parts of the town and county.

WINDSOR HATCH.

J. H. RICKETT.

Worcester, May 5, 1841.

## Splendid Chine Silks.

250 PS. of Rich Chine Figured, Striped and Plain Silks—comprising limany entirely new and splendid styles, and making decided the best and largest assortment of Rich Silks ever offered in this market, all of which will be sold 25 per cent. cheaper than can be found at any other store in Worcester, by

ORRIN RAWSON.

Worcester, Sept. 15, 1841.

## Silks! Silks! Silks!!!

AT the ONE PRICE STORE, may be found Black and Blue Black, Plain and Figured Silks, SATIN STRIPED HELENIESE, a new and very rich silk, also plain and figured light silks of fashionable color, which shall be sold low for cash.

J. H. RICKETT & CO.

No. 3, Butman's Row.

## New York Auction Goods.

THE Subscriber is this week receiving from Boston Packages of Fall and Winter Goods—among which may be found—

English, French and American Prints—Furniture Patches—English, French and German Merinoes—Alpacas—Lustras—Alpacas and Orleans Cloths—Thibet Cloths—Silks of all kinds—Black, Blue Black and Colored Plain and Figured Alpines—Silk Velvets—Rich Ribbons—Plain and Printed Mousseline de Laines—Saxenies—Bleached and Brown Linen—Gloves—Hosiery—Bed Tickings—Colored and Black Cambrics—Flannels of all colors and qualities—Brown and Bleached Cotton Flannels—Roses and Birds Eye Diapers—Broad Cloths—Casimeres—Satinets—Vestings—Pilot and Beaver Cloths—Rose and Whitney Blankets—Marseilles Quilts—Woolen Yarn—Bleached and Brown Cottons—Frockings, &c. &c.

The above, together with a complete assortment of all other kinds of Dry Goods, have recently been purchased from the best sources, and will be sold less than can be found at any other store in Massachusetts, and no mistake.

ORRIN RAWSON.

Worcester, Sept. 16, 1841.

## Splendid Stock of Dry Goods.

## FROM NEW YORK AUCTIONS.

WE shall this week be receiving the best assortment of goods ever offered in Worcester.

This stock will include a great variety of

ENGLISH, FRENCH, ENGLISH AND AMERICAN PRINTS.

BLACK, BLUE, BLACK, AND COLORED ALPINES.

CHARLIES AND MOUSSELINES DE LAINE.

CLOAK GOODS OF EVERY DESCRIPTION.

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Worcester, Sept. 15, 1841.